WORLD PROGRAM OF COMMUNIST EDUCATION

August 1, 2025

„School of World Communism“

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Komintern (SH)

World Program of Communist Education

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(Draft)

World Program of Communist Education

- Comintern (SH) -

World proletariat—unite all countries in the struggle against bourgeois schools under capitalism!

World proletariat—unite all countries in the struggle for communist schools!

The world youth is a revolutionary world youth because the Comintern (SH), which leads, trains,

and educates it, is a Communist International that holds high the banner of Stalinism-Hoxhaism.

The exploited and oppressed world youth thinks, works, and lives for the world socialist revolution. The world youth liberated in the world socialist revolution thinks, works, and lives at first for the construction of world socialism and then for world communism.

The Stalinist-Hoxhaist world youth thinks, works, and lives for the defense of the world dictatorship of the proletariat, for the socialist world in the anti-revisionist struggle against the restoration of world capitalism.

§ 1

Education and training in global capitalism must be subordinated to the needs of the socialist world revolution.

Education and training under the dictatorship of the world proletariat must be subordinated to the needs of world socialism.

Education and training in global communism must be subordinated to the classless world society.

§ 2

(a) The World Education Program covers every area of human life on this planet. Education does not begin in school.

(b) The family is the first socialist anvil for the education of the younger generation, which is why the World Education Program helps all families to provide their children with the best possible

support in early childhood, and then in preschool and school age. The rights of parents within the framework of the world socialist education system are inviolable. Parents are responsible for their children at least until they finish school. This also gives rise to the understanding, conviction, and ultimately, at a higher level of consciousness, the duty of parents to educate their children in the spirit of communism and to protect them from any harmful influences of bourgeois and petty-bourgeois education.

§ 3

At the top of the world education program under the dictatorship of the world bourgeoisie is the international class struggle on the entire world front of education and training for the children of workers and working-class youth, as well as for the children and youth of poor farmers. The young generation is being educated as revolutionaries through participation in the class struggle under the leadership of the Comintern (SH).

§ 4

(a) In order to liberate itself, the poroletarian youth must liberate the entire youth of the world. That is why we demand in our World Program for the entire youth of the world the same right to advancement through education and training. The right to education and training of the growing generation of humanity is inviolable.

(b) Youth, schoolchildren, students, trainees, those undergoing further training, and the learning society as a whole have the right to self-determination, the right to self-representation of their own educational interests, and the right to control the entire educational system from below. To this end, youth must be given the space they need to represent their own interests.

(c) The leadership of the Comintern (SH) depends on mastering the dialectical unity of cooperation between parents, teachers, YCI (SH), and every red, independent student collective.

§ 5

(a) Where anti-communism prevails, communism cannot flourish.

Without the elimination of anti-communism in subsequent generations, there is no future for world communism. In the struggle against the current crisis in education and upbringing in the world imperialist order, the internationally led struggle against anti-communism is at the forefront.

Stalinism-Hoxhaism teaches that only the victory over anti-communism paves the way for the communist re-education of society. The bourgeoisie, its lackeys in schools and universities, they all want to have nothing to do with communism, with us communists, and declare us “refuted and finished.” However, this world education program alone is sufficient proof that we communists and our educational ideas live on, and all the more intensely as we are increasingly demonized and persecuted by the bourgeoisie and the petty bourgeoisie.

(b) For us communists, the class struggle under capitalism is also a class struggle against the bourgeoisie and its reactionary/fascist/social-fascist education system.

§ 6

(a) The implementation of our world education program to revolutionize education will be carried out in the fierce class struggle against bureaucratic, liberal, conservative, fascist, technocratic, and intellectualistic ideas and practices, and against the influences of bourgeois and revisionist education.

(b) The Comintern (SH) will launch a Stakhanovite movement in international education and organize world socialist competition in socialist world education in order to further revolutionize the school.

§ 7

The educational concept of socialist Albania “of the three components” is being implemented

worldwide:

a) education,

b) practical work for the construction of world socialism,

c) physical and military training for the defense of the dictatorship of the world proletariat.

These three components must be linked and permeated by the world proletarian ideology of Stalinism-Hoxhaism.

The following tasks must be fulfilled in order to revolutionize the communist youth:

- Study Stalinism-Hoxhaism

- Active participation in the world proletarian class struggle (in general); actions and campaigns in the field of education in particular)

- Productive work as a school of communist education (in particular youth actions modeled on the communist Subotniks or the construction of railway lines in Albania)

- Defeating egoism and raising collectivism to an ever higher level on a global scale.

- Strengthening world revolutionary militancy across all national borders. The youth must be recruited as a reserve for the Red World Army.

- World proletarian internationalism as the highest guiding principle of the revolutionary activity of the Stalinist-Hoxhaist world youth.

Let us create the school of proletarian internationalism.

§ 8

Educational reforms under capitalism—yes, we can.

We fight for them—but only insofar as they bring us closer to the world socialist revolution more

quickly and easily and not to prolong the life of the bourgeois education system. Educational reforms are no substitute for revolution; they are merely a by-product of our struggle for revolution.

Revolutionary struggle in education begins where its capitalist framework is broken and ends not before the revolutionary smashing of the world imperialist education system.

§ 9

Private ownership of schools, universities, and other private educational and training institutions, indeed of all cultural assets in general, must be abolished immediately worldwide. Culture in general, and education and training in particular, must be transferred completely (without exception) to the common ownership of the peoples globally. All bourgeois institutions shall be confiscated under the dictatorship of the world proletariat and transformed into the property of the proletarian world state (or initially into the property of the world union of socialist states). All class privileges and class discrimination in the capitalist education system must be combated and finally eliminated by the dictatorship of the world proletariat.

§ 10

Refugees, asylum seekers, immigrants, as well as national and various social minorities are granted equal educational opportunities and protection of their own culture, including their mother tongue, namely in all countries of the world.

School education is provided with the same rights as those granted to all others.

Any privilege or inequality, as well as any action that violates the rights of all these special social and national groups, is punishable by law.

Open or covert racism is incompatible with communist education.

§ 11

(a) In the socialist world state, young people grow up without the influence of churches, mosques, or other religious institutions. Religion and the state are separate. Religion has no place in the world socialist education system.

(b) The bourgeois slogan of so-called “political neutrality” in schools will be eliminated and replaced by the partisanship of revolutionary schools in the interests of the growing socialist generation of workers and poor peasants.

§ 12

(a) The Comintern (SH) will not build a unified, centrally organized Stalinist-Hoxhaist world education system without igniting the revolutionary flame of the red world youth and its initiative. The creation of a new type of school for world socialism in the struggle against the old type of school for world capitalism can only be the work of the revolutionary world youth itself.

(b) The Comintern (SH) resolves to publish a newspaper as a collective agitator, propagandist, and organizer for the creation and strengthening of the red world front of education and training—"The School of World Communism"—as a further strong lever for the socialist world revolution.

(c) Propagation of the Proletarian World Day of Struggle for Communist Education on January 24, with simultaneous criticism of UNESCO's bourgeois World Education Day.

§ 13

The most important principle of Stalinist-Hoxhaist doctrine is the demand that, after the victory of the world proletariat, all education and training be fundamentally reorganized by the dictatorship of the world proletariat, because only in this way can the contradictions of bourgeois education and training be eliminated and only in this way can the prerequisites for world socialist education and training be created, namely always in the direction of building classless education and training in world communism.

§ 14

Education, science, and teaching must be taken away from the privileged. The privileged must be prevented by all means from restoring the old positions of the rich and exploiters or from restoring the capitalist education system (struggle against revisionism in the world socialist education system).

In world socialism, the class struggle against the restoration of capitalism is closely linked to the educational mission of the world socialist state.

§ 15

(a) The old ideas and practices of education as a field that concerns only educators in general and teachers in particular prevent the realization of Comintern (SH) leadership in world socialist education and hinder the direct participation of the working masses in solving international educational problems.

(b) The Comintern (SH) calls on all people working in education, and especially teachers around the world, to support this world education program of the Comintern (SH) and to become united, trusting communists and helpers of the world proletariat in the worldwide implementation of its revolutionary educational work.

Communist teachers of the world! Hold fast to the red banner of Stalinism-Hoxhaism and hold it high!

(c) We also call on all communist teachers of the world to form a Stalinist-Hoxhaist teachers' association committed to fighting for the realization of the World Education Program of the Comintern (SH).

(d) This teachers' association should also represent the trade union interests of teachers around the world and is thus a red world front organization affiliated with the Red International of Labor Unions.

§ 16

Only the application of the dialectical approach to the study of the problems of education and training makes it possible to recognize their laws of development; only then does pedagogy become a genuine science, a Marxist science.

Pedagogy is a science that serves the construction of socialism and communism. As such, it must be studied and applied seriously.

In the hands of the world proletariat, education, science, and teaching must be exclusively a tool for the liberation of the exploited and oppressed, so that they can contribute to the satisfaction of the educational demands of the whole masses.

For the revolutionary development of world socialist educational science, a sharp class struggle must be waged against all influences of the methodology of bourgeois and revisionist reactionary and world-fascist “science” of pedagogy. On the ruins of the old educational science, the new educational science of the world proletariat will finally be built. It serves the construction of world socialism, the defense of the socialist world, and the communist education of the working masses. If the class enemy is not defeated in pedagogical theory, the ideological struggle cannot be won in other areas either. A determined class struggle must be waged worldwide to further develop and defend Stalinist-Hoxhaist pedagogy. The success and merit of the Comintern (SH) will lie in its ability, throughout its existence, to organize the dialectical unity between the external and internal ideological class fronts for the defense of the leading role of Stalinism-Hoxhaism in education and, at the same time, to fight on a national and international scale for the realization and further development of the world education program (Errors and weaknesses of the Program must be corrected from time to time - if needed). The creative application of Stalinist-Hoxhaist pedagogy is achieved in the dialectical unity of its development, enrichment, and defense.

§ 17

The Comintern (SH) sees its task in helping the working masses to overcome their old habits and customs, which have been left to them as a legacy from the old bourgeois world order. The old education and training of the bourgeoisie has been officially banned and eliminated, but its

remnants are far from gone. That is why we expressly point out in our communist education program that we must arm ourselves against the danger of the restoration of bourgeois education and training and expose those elements that try to hide behind a “world communist”-"Stalinist-Hoxhaist" cloak in order to commit treason and sabotage. The class struggle in world socialism must be waged a hundred times more fiercely, intensely, and profoundly in the field of education and training than in the old capitalist world, because the old world appears as the “representative of the new world,” i.e., in a disguised form. The restoration of capitalism in the Soviet Union under Lenin and Stalin, as well as in socialist Albania under Comrade Enver Hoxha, should be warning enough to us that this tragedy of the period of socialism in one country must not be repeated on a global scale. This applies in particular to the field of education and upbringing.

§ 18

(a) In our world proletarian struggle program, the Comintern (SH) demands free access to education and training for all people around the world, especially free use of artificial intelligence. It is the special task of this revolutionary world education program to contribute significantly to the promotion and further development of artificial intelligence (in return).

(b) We build up a globally centralised digital network for Stalinist-Hoxhaist education and organise international communication - opened free for every member of the whole world society of education.

(c) The Comintern (SH) will create a globally centralised library for communist education in as many as possible languages of the world.

§ 19

Education in world socialism is based on the sole ownership of the working masses in all countries of the world. It is financed by the world socialist state. With the global elimination of private property in all countries of the world, conditions for education and training are to be created for the socialist world society under which people can prepare themselves optimally for the creation of the future internationalist, classless society of world communism (Collecting fonds for the communist school initiatives).

§ 20

(final part)

The promotion of the comprehensive personal development of individuals in a freely associated community that acts in solidarity and collectively is the ultimate goal of classless, global communist education and training.

In 1835, Karl Marx, then a 17-year-old boy, demanded that education be acquired for the sake of humanity's happiness and not in the interests of selfishness. This World Education Program wholeheartedly endorses this demand.

In 1845, Friedrich Engels proclaimed the fundamental demand

“that all people have the same right to education and should share in the fruits of science.” (MEW, Volume 2, pages 513–514, German edition).

After 180 years, the Comintern (SH) is fighting for the realization of this fundamental Marxist demand on a global scale.

We communists of yesterday, today, and tomorrow, we are all fighting for world communism so that all future generations can one day reap the fruits of our struggle.

The dialectical unity of humanity and education is expressed in the following slogan:

The new humanity must create its own progressive education system!

The permanent revolution of the education system should serve to raise the educational level of all future generations of humanity ever higher.

Leaving future generations a BETTER world with our World Education Program is (at least) a very concrete theoretical and practical minimum task for the present and every future generation of humanity, the solution of which must be on the agenda at every moment of human existence.

Long live the school of world communism!

- End of the World Education Program of the Comintern (SH) of August 1, 2025 -

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The World-communist Manifesto of Education

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Bertolt Brecht:

In Praise of Learning

Learn the simplest things! For you whose time has come

it is never too late!

Learn your ABC, it is not enough, but learn it!

Do not let it discourage you, begin!

You must know everything!

You must take over the leadership!

Learn, man in the asylum!

Learn, man in prison!

Learn, wife in the kitchen!

Learn, man of sixty!

Seek out the school, you who are homeless!

Sharpen your wits, you who shiver!

Hungry man, reach for the book:

It is a weapon.

You must take over the leadership!

Don’t be afraid of asking, brother!

Don’t be won over,

See for yourself!

What you don’t know yourself, you don’t know.

Add up the reckoning.

It’s you who must pay it.

Put your finger on each item

ask how did it get here?

You must take over the leadership!

INTRODUCTION

The Comintern (SH) has decided to draw up this program in order to place the class struggle on the educational front at the service of the socialist world revolution, with the ultimate goal of realizing the communist world by the quickest and surest means.
Anyone who is bothered by the fact that we also subordinate “everything” to the socialist world revolution in this next program can save themselves the trouble of studying it.
Yes, with this program too, we are fighting for everything that is good for the socialist world revolution. And, yes, we are fighting against everything that is bad for the socialist world revolution. We will never tire of repeating this, even a thousand times.

World proletariat—unite all countries in the struggle for the revolutionary elimination of the capitalist education system of the bourgeoisie.

World proletariat—unite all countries in the struggle for the school of world communism under the world dictatorship of the proletariat!

Create the red world front for the spread of schools of communism!

The struggle against the two-class system in education means:

Struggle for a classless education system!

The essence of this world education program of the Comintern (SH) is the clarification of the world-historical role of the world proletariat as the gravedigger of the capitalist education system and as the creator of the socialist world education system.

This education program is the program of struggle of the world proletariat, a maximum program that also contains concrete demands of a minimum program that must be established and partially realized under the conditions of capitalism. However, all minimum demands are intended to serve the realization of the communist maximum program and are therefore subordinate to it.

This education program is based on our general program of the “World Commune No. 1” of May 11, 2014, and is its concretization for the field of education.

Furthermore, this education program is a further model for all further programs that the Comintern (SH) will draw up in the future.

Our enemies may initially ignore our educational program and then, when it becomes known, label it “fantastic daydreaming.” And finally, the bourgeoisie, with the help of the revisionists, will try to beat us with our own weapons and use our own world program against us, as it has done repeatedly throughout its anti-communist history. But this education program was not created to throw it to the anti-communists as fodder or to serve it to the world bourgeoisie on a silver platter. It was written for the working class, which is liberating itself from capitalism and its two-class system in education and fighting for a classless education system.

Our education program is intended to serve as a guide to revolutionary action for the world proletariat.

With the adoption of our world education program, the actual educational work of the Comintern (SH) begins, namely, to arouse interest not only among communist teachers, but above all among the youth, among the masses. We communists live among the masses, we understand the masses, we know their moods and listen to them, because it is clear that this revolutionary world education program cannot be realized without the revolutionary initiative and action of the masses. It is therefore not enough to draw up a revolutionary world education program; we must work tirelessly to convince the masses. Only when the masses are completely convinced will they fight for the realization of our program as if it were their own.

Humanity has survived and defeated all previous attempts at intellectual enslavement. It will also remove the malignant tumor of capitalism from its brain and defeat the two-class system in education, not through class reconciliation, but through the revolutionary elimination of the class rule of the world bourgeoisie and the establishment of the class rule of the world proletariat.

And those who only advocate our world education program in words but fight it in deeds do not support the elimination of the existing bourgeois education system, but its preservation.

There has never been a revolutionary world program for education in the entire history of the communist world movement. This is the first and only world communist education program in the world.

The class struggle against the capitalist education system is above all a political struggle, because without the victory of the socialist world revolution, the socialist education system cannot triumph over the capitalist education system. There is no peaceful transition from the capitalist to the socialist education system.

The difference between this program and all other education programs lies in its revolutionary

character. Our minimum demands for global education reform are progressive, desirable, and indispensable in themselves, but as long as the capitalist world order continues to exist, nothing will change in the class character of the education system. This revolutionary education program therefore aims to combine the class struggle for a fundamental improvement in global education with the revolutionary destruction of the capitalist world order, and thus also with the destruction of the existing education system. Only on its ruins can a socialist world order with its own new socialist education system be built. And the socialist education system is not even the ultimate goal. The socialist world education system is the education system under the dictatorship of the world proletariat, and thus still a class system, albeit one in which the majority rules over a minority.

The experience of the restoration of capitalism teaches us—by extension—the experience of the restoration of the capitalist education system. Let us think of Stalin:

"It is not true that we no longer have class enemies, that they have been completely destroyed and liquidated. Not only do they exist, they are growing and trying to oppose Soviet power. We cannot remain silent about these enemies of the working class. To underestimate the forces of the class enemy of the working class would be a crime. The colossal educational significance [of the struggle against all attempts to restore capitalism—W. E.] lies in the fact that they have shaken all our organizations [including those of education and training - W. E.] and undermined the theory of self-propulsion, once again emphasizing the existence of class enemies who are awake and against whom it is necessary to strengthen the forces of the working class, its vigilance, its revolutionary spirit, and its willingness to fight." [in particular by arming them with the weapon of communist education and training – W. E.] (Stalin: Speech on May 16, 1928, at the Eighth Congress of the Komsomol – Leninist Communist Youth League of the Soviet Union]

Ultimately, however, we do not want an education system based on class rule. The socialist education system is designed for a limited transitional period until a classless world society is achieved. What we want is a communist education system—communist schools and educational institutions throughout the world.

We communists have already shown that, despite the continued existence of the capitalist world system, we have established a free education system for one-sixth of the world's population within a single decade, while the education system of capitalism has never been free (the workers themselves pay for education through their taxes to the state).

Under the class rule of the capitalist-revisionist world, we communists—even in a small country like Albania—have guaranteed a free education system for over 40 years, in a socialist country without taxes.

And we would already have free education worldwide if capitalism had not destroyed our socialist education system and turned it back into a capitalist education system.

We Stalinist-Hoxhaists will prove to the world that we can provide free education not only to one-sixth of the world's population, but to the entire world population!

Just as we communists receive no wages for our work on the draft of this World Education

Program, communist work in the narrower and more precise sense of the word is unpaid work for the improvement of the education and upbringing of all future generations of society. This world education program was not created to fulfill a specific duty, nor to claim any compensation in return. Communist work is not performed according to predetermined legal norms, but is voluntary work, free work for the revolutionary liberation of today's world proletariat and serves to create communist education and upbringing for the future communist world society.

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Basic principles – Quotes.

Stalinism-Hoxhaism in the youth question:

... is the theory and tactics of the proletarian youth to be educated as the offspring and reserve for the world revolution in general, and in particular the theory and tactics of the proletarian youth to be educated as the offspring and reserve for the dictatorship of the world proletariat. [Comintern (SH) November 23, 2018]

Marx-Engels-Quotes:

“The class which is the dominant material power in society is at the same time its dominant spiritual power.” (Marx/Engels; “German Ideology” Volume 5, page 35) [Spiritual power also includes power over education and training – note by W. E.]

“All objections raised against the communist mode of appropriation and production of material products have been extended to the appropriation and production of intellectual products. Just as for the bourgeois, the abolition of class property is the abolition of production itself, so for him the abolition of class formation is identical with the abolition of education in general.” (Communist Manifesto)

“The communists do not invent the influence of society on education; they merely change its character, they wrest education from the influence of the ruling class.” (ibid.)

“There is no highway for science, and only those who do not shy away from the effort of climbing its steep paths have a chance of reaching its lofty heights.” (MEW, Volume 23, page 31, German edition)

Lenin-Quotes:

“People who are well-rounded and well-educated, who can do everything. (...) That is where communism is heading, that is where it must and will arrive” (Lenin, Volume 31, page 35).

“Without education, communism remains a mere wish.” (Lenin: “The Tasks of Youth Organizations,” October 2, 1920)

“The training, education, and upbringing of youth must proceed from the material bequeathed to us by the old society.” (Lenin: “The Tasks of Youth Organizations,” October 2, 1920)

“First learn, second learn, and third learn, and then check whether science has really become second nature, whether it has completely and truly become part of everyday life.” (Volume 33, page 476, 318, German edition)

“When people have seen with their own eyes how their fathers and mothers lived under the yoke of

the landowners and capitalists, when they have realized how many sacrifices were necessary to continue this struggle for the defense of the victories achieved, when they have realized what cruel enemies the landowners and capitalists are, then these people will be educated as communists under these circumstances."

"The dictatorship of the proletariat is a tough struggle, a bloody and bloodless, violent and peaceful, military and economic, PEDAGOGICAL [emphasized by W. E.] and administrative struggle against the powers and traditions of the old society."

Stalinzitate:

"Education is a weapon the effect of which is determined by the hands which wield it, by who is to be struck down."

"The fortress of science, with all its branches of knowledge, should be taken by the youth by all means."

"Of course, the proletariat, socialism, needs highly educated people. It is clear that the 'gentlemen of heaven' will not help the proletariat to fight for socialism and build the new society."

"We want to make all workers and peasants into cultured and educated people, and we will achieve this over time."

"The Soviet teacher is an engineer of the human soul."

Enver Hoxha Quotes:

"The new Albania is being built for our youth, for future generations. That is why they should play the leading role in building the country and in building their own happy lives."

"There is no change, no progress, no achievement in our country that does not bear the stamp of our youth."

Karl Liebknecht

"Youth is the purest flame of revolution."

“... and the proletarian youth is on the move after all!”

"The proletarian youth must be systematically imbued with class consciousness and hatred of militarism. The youthful enthusiasm will make the hearts of the young proletarians beat enthusiastically in response to such agitation."

"The youth of the proletariat will remain victorious over all their enemies and will provide the ranks that will one day continue the struggles now being fought by the adults."

Kalinin

If you are a real Communist, you will remain young to the end of your days.

Youth is the greatest, most dynamic part of humanity. It is no coincidence that young people are at the forefront of all revolutionary actions. Take pictures of any barricade fighting, and you will see that young people are always at the front lines. Where does this come from? It comes from the fact that young people feel the injustices of the old world more keenly than anyone else, because young people have a lot of physical strength that easily boils over. Young people are brave and bold. Young people are a magnificent part of humanity. And the qualities and characteristics of young people must be preserved, cultivated, and developed. (Kalinin on communist education)

To build Socialism educated people are needed. However, it is not those who merely read a lot who can he considered educated, but those who make a thorough study of materialist philosophy, master the treasures of science, grasp what they have read and understand how to combine revolutionary theory with revolutionary practice.

Nadezhda Krupskaya

The bourgeoisie of all countries understands to a nicety what a great power the experiences of childhood have over people, and for this reason it endeavours to bring the children up in the bourgeois spirit from their earliest years. The clergy, the teachers servile to the bourgeois Government, the unprincipled penny-a-line children’s authors and the grasping cinema proprietors all work feverishly in this direction.

To know how to merge one's life with work for communism, with the work and struggle of the working people to build communism, is one of the tasks that face us. You, young people, are only just starting out on your lives, and you can build them so that there is no gap between your personal life and that of society...

“Self-education, however can bring fruitful results only if one knows what to read, how to read and how best to organize one's studies.”

Makarenko:

The morality of the bourgeois world is the morality of greed adapted to greed.

Before you start raising your children, check your own behavior.

To educate is always easier than to re-educate.

By raising children, today's parents are raising the future history of our country, and therefore the history of the world.

Some Definitions

Cultural ability is the general term for the development and advancement of individuals and society through the intellectual and physical acquisition of knowledge, values, norms, abilities, skills, etc.

Teaching and learning is the way, the method, of acquiring and imparting knowledge, values, norms, abilities, and skills to individuals and society.

Education is the development of individuals and society in a social context, the “reproduction of cultural assets from generation to generation,” so to speak, involving parents, siblings, and other relatives, as well as teachers, educators, and many other caregivers, or state and private educational, training, and other institutions.

Marx defines education as follows:

"By education we understand three things:

First: intellectual education.

Second: physical education.

Third: polytechnic education, which teaches the general principles of all production processes and at the same time initiates the child and young person into the practical use and handling of the elementary instruments of all branches of labor. [Marx, MEW, Volume 16, page 193-195, German edition]

Basic - Superstructure / Education

Marxism-Leninism teaches that education is a product of social development and is determined by the conditions of social life. Education is therefore not an eternal, unchanging category, but a historical one. In different historical epochs, education is determined by the respective conditions of its social existence.

In social life (...) the material conditions change first, and then, in accordance with these changes, the thinking of people, their customs, habits, and their worldview" (Stalin, Volume 1, page 276, German edition) – [i.e., their education and upbringing as well].

As an element of the ideological superstructure, however, education and training do not change automatically and at the same pace as the economic structure.

“With the change in the economic foundation, the entire immense superstructure undergoes a slower or faster transformation.” (Marx, “A Contribution to the Critique of Political Economy”).

Remnants of capitalist education and upbringing still linger more or less in people's consciousness and influence socialist education and upbringing.

Stalinism-Hoxhaism teaches that the struggle against these remnants will not be finally ended even later, during the gradual transition from world socialist to world communist education and upbringing. The struggle against every remnant of an outdated development is an inherent part of the general law of development for every new development, whereby the new develops from nothing other than the old.

This also applies to the further development of education and training:

Preservation of the educational heritage for the purpose of finally liberating education and training from the shackles of their class character.

Education and training interact closely with the political superstructure. The goals, tasks, and content of education are determined by politics, which concentrates and reflects the economy.

As a manifestation of the ideological superstructure, education and training influence the economic

basis of society. Stalin teaches that the superstructure is produced by the base. However, this does not mean that the superstructure is passive, neutral, or indifferent to its base.

“On the contrary, once it has come into being, it becomes a powerful active force, actively contributing to the formation and consolidation of its base, taking all measures to help the new social order, to finish off the old base and the old classes, and to eliminate them.” (Stalin, “Marxism and the Questions of Linguistics”)

The replacement of an old type of education by a new one always reflects a previous upheaval in the economic order. For the replacement of a basis inevitably entails the upheaval of pedagogical ideas, the reorganization of the content and ideological content of education and training. Accordingly, educational and training institutions are also reorganized, with old education and training giving way to new ones, but education and training as a necessity of life for the further development of humanity remain indispensable forever.

The progress of humanity toward world communism is therefore not based on ideas born in people's minds, but on the revolution of an outdated mode of production and exchange through a new one, i.e., on economics and not on philosophy (being determines consciousness—including that of the world commune).

In world communism, social power no longer confronts the individual as an “alien power,” but rather the united individuals voluntarily work together as a collective, as freely associated individuals, educated and encouraged by communist education and upbringing.

In communist world production, communist people do not act alone on nature to develop their productive forces, but also on each other, behaving as communists toward one another. Communist people produce only by cooperating globally in a communist manner and exchanging their communist activities globally. In order to produce, they therefore enter into globalized communist relations and relationships with one another, and only within these globalized communist relations and relationships does their influence on nature, the development of their productive forces, and communist world production take place. The production of the communist world order is based precisely on the coordinated development of these two sides of communist productive forces and communist relations of production. Even in world communism, the contradiction between productive forces and production relations remains, and communist world production follows its own dialectical logic, namely the increasingly precise knowledge and application of objective economic laws. There is only one world communist education and training, namely one that is based on world economic communism.

The Stalinist-Hoxhaist basic law of the further development of the education of the whole of humanity to ever higher levels is being implemented on the path to the unconditional harmonization of the socialization of the forces of education with the socialization of the relations of education.

2.

The economics of education.

The entire system of private property, the globalized monopolization of the economy, the policies of the world bourgeoisie, world capitalism, world capital—all of this has a decisive influence on education in every country in the world.

We oppose this with our world education program!

In the transition to world communism, it is essential to uphold the primacy of politics over economics, because communist world politics, just like socialist world politics, is a concentrated expression of world economics. The subject of political world economics is the relations of production, i.e., the economic relations of the entire world society.

Educational economics is a science that serves the ruling interests of capitalists under capitalism. Educational economics adapts the education and training of individuals and society to the requirements of the economy and aligns them with the changing historical needs of capital valorization. So-called “equal educational opportunities” always cease when the cost and return of providing educational opportunities exceed a certain standard of capital valorization. In the Communist Manifesto, Marx and Engels write that in bourgeois society, education for the vast majority of people is designed to turn them into appendages of the machine (today including AI in a “fake” machinery of popular stupefaction).

The compulsion to accumulate capital, which persists under monopolistic conditions, cannot be achieved solely by extensive means, i.e., by quantitatively expanding production potential (extending the working day, hiring new workers, capital investments without technical innovations, etc.). Intensive factors are playing an increasingly important role, i.e., technically improved machines, rationalization of the production process, qualification of the workforce, etc. Investment in education should, first, guarantee that the next generation is trained in science and research, whose task is to make scientific progress serve capital. Secondly, investment in education must ensure that workers are trained at all levels of the system to be able to apply the results of research and development in production in a way that increases productivity (and profits).

Ultimately, it is a matter of calculating the cost-benefit ratio that must be incurred for the training of the workforce.

In order to train a worker in accordance with the state of the means and methods of labor,

“a certain education or training is required, which in turn costs a greater or lesser sum of commodity equivalents.” (Marx, Capital I, p. 186, German Edition)

Marx goes on to write:

“Work that is considered higher and more complex than (simple) average social labor is the expression of a labor power that involves higher education costs, whose production takes more time, and which therefore has a higher value than simple labor.” (Capital I, p. 211)

This should not lead to the false conclusion that every worker individually participates in the progress of science in terms of the development of his abilities. The exact opposite is the case. Under capitalism, scientific knowledge is transformed into a force that enslaves the worker rather than liberating him.

The atrophy of human beings grows in proportion to the division of labor. Machinery is misused to turn the worker himself, from childhood on, into a part of a machine. The division of labor under capitalism also enslaves the “educated classes,” forcing them into manifold local narrow-mindedness and one-sidedness, into their own physical and mental short-sightedness, into their crippling by an education tailored to a specialty an by lifelong attachment to this specialty itself—even if this specialty is pure idleness. (Marx, Capital I, page 445)

For those with longer and more specialized training, it follows that they are bound to capital for better or worse by the predisposition of the use value of their labor power: like the unskilled worker, they can be dismissed by capital; but unlike the unskilled worker, he cannot enter into a new exchange relationship when the use value of his labor power is “worn out,” for example, when a skilled worker in an automobile factory is replaced by a robot and his special skills are no longer needed in any other automobile factory. The type of manual labor performed by the unskilled worker may change. Nevertheless, since it is simple average social labor, he can always perform it independently of its particular concrete determination, which a specialist cannot do unless he can retrain for a new profession.

"Through machinery, chemical processes, and other methods, modern industry is constantly revolutionizing the technical basis of production, the functions of workers, and the social combinations of the labor process. It thus constantly revolutionizes the division of labor within society and incessantly hurls masses of capital and masses of labor from one branch of production to another. The nature of large-scale industry therefore necessitates changes in work, a flow of functions, and the universal mobility of the worker." (Capital I, p. 511)

This constant structural change in industry theoretically opens up the possibility of versatility in training and professional activity instead of narrow specialization. This means that the

“subordinate individual, the mere bearer of a social detail function, is to be replaced by the fully developed individual, for whom different social functions are successive occupations” (Capital I, p. 512).

The “scientization of production” is conditioned by the necessity of reducing the necessary working time, i.e., by the tendency of capital to save paid working time. Working time can be shortened overall. In fact

“the amount of labor necessary for the production of a given object is reduced to a minimum, but only so that a maximum of labor can be exploited in the maximum of such objects. The first aspect is important because here capital—quite unintentionally—reduces human labor to a minimum, the expenditure of energy. This will benefit emancipated labor and is the condition for its emancipation.” (GR, p. 589, German Edition)

Karl Marx predicted that

"the brutal, natural form of capitalism, where the worker exists for the production process and not the production process for the worker, a source of pestilence, corruption, and slavery, must, under appropriate conditions, be transformed into a source of human development. The factory system shows us the germ of the education of the future, which will combine productive work with instruction and gymnastics for all children above a certain age, not only as a method of increasing social production, but as the only method of producing fully developed human beings." (Capital, Volume 1, end of Chapter 13., German edition)

From the principle of “to each according to his ability” to the principle of “to each according to his needs.”

Under capitalism, of course, the situation is different: instead of education and training promoting versatility at an early stage, short-term retraining is enforced, the consequences of which (wage losses, unemployment, retraining, etc.) must be borne by the workers themselves.

The capitalist benchmark expressed in bourgeois educational economics, “to meet the needs of the economy and the state for skilled and highly skilled workers,” corresponds to the requirements of the process of capital valorization (destruction and waste of productive forces in capitalism).

The education economy, which determines its needs by extrapolating trends or conducting demand surveys among capital, contributes to promoting specialization in a greenhouse-like environment, as in a monoculture, by suppressing and destroying a world of productive facilities of an all-round educated and creatively active human being.

The question of a possible reduction in total working hours plays no role in educational economic considerations. Education is reduced to the amount of overtime that increases the wealth of the capitalists. Education and training are viewed in bourgeois educational economics exclusively from the perspective of the exploitation process.

When determining the costs of education or the expenditure on education, it must be assumed that these are largely financed by the state through tax revenue. However, taxes are ultimately deducted from workers' wages.
The world capitalists must be held accountable and bear the costs of the damage they have inflicted on humanity through their destruction of education.

However, the vast majority of workers not only finance their own education and training, but also those who attend further education institutions from which the workers themselves are excluded. The working class therefore also finances the more highly qualified workers, their future superiors, the higher earners. Those who work to intensify exploitation receive the education financed by the masses of the exploited.

In the so called “human capital concept,” education is referred to as ‘capital’ in which it is worthwhile to invest. According to this concept, an increase in the productivity of labor as a productive force through education would have an effect comparable to that of “physical capital” (means of production). The education economist considers the labor power to be “purchased” in a state where it is still the property of the worker. We Marxists define capitalist exploitation in the narrower sense only after the process of private appropriation of part of the surplus labor already performed by the worker and its transformation into surplus value and profit by the capitalist has been completed.

In capitalism, the economic and political crisis has a devastating effect on culture, education, and upbringing. As with political economy in capitalism in general, the same is true of the capitalist education economy in particular: lack of planning, chaos, austerity measures in the education system, periods of teacher unemployment alternate with periods of teacher shortages, etc. Working-class youth are abandoned and end up with no prospects and a bleak future, declining educational standards, school dropouts, and youth unemployment on the one hand—and elite promotion of privileged youth from the ranks of the bourgeoisie, the petty bourgeoisie, and the labor aristocracy on the other.

The poor majority of children and young people are the most disadvantaged in the capitalist education system. This is where the capitalist state makes the most savings.

On the other hand, a lot of money is poured into the militarization and fascistization of young people for the purpose of preparing for war and deploying them in war—the material provision of general education and training for young people falls by the wayside.

In contrast to the educational economy of world capitalism, the socialist educational economy serves to build world socialism.

What the Comintern (SH) teaches about the socialist planned economy for the construction of the socialist economy also applies to the planning of socialist educational economy.

3.

Division of labor between physical and intellectual work.

Without communist education and training, it is impossible to resolve the contradiction between physical and mental labor. This requires the creation of a culturally highly developed class consciousness among the people.

We want to eliminate the privileges and discrimination resulting from the separation of mental and physical labor.

We want to abolish the capitalist division of labor altogether.

In world communism, the artificial division between intellectual and manual workers is fundamentally abolished and the class-based division of labor disappears altogether. Since the existence of classes arises from the division of labor, the elimination of the division of labor is a prerequisite for the elimination of class society.

“The abolition of the division of labor is conditioned by the development of the relations of production and the productive forces to such a degree that private property and the division of labor become a fetter on them.” (Marx/Engels - German Ideology, page 424).

The creation of a communist world society is itself a means of abolishing all class distinctions and the division of labor.

"By making itself the master of all means of production in order to use them socially in a planned manner, society destroys the previous enslavement of people under their own means of production. Society cannot, of course, emancipate itself without emancipating every individual. The old mode of production must therefore be revolutionized from the ground up, and in particular the old division of labor must disappear. It must be replaced by an organization of production in which, on the one hand, no individual can shift his share of productive labor, this natural condition of human existence, onto others; on the other hand, productive labor becomes, instead of a means of enslavement, a means of liberation for people, in that it enables each individual to develop and exercise all their physical and mental abilities in all directions, and in that it thus becomes a pleasure rather than a burden." (Engels, MEW, Volume 20, pp. 273–274).

The organic connection between mental and physical labor is a characteristic of communist labor. This is made possible by the material and technical basis created by world communism. Without the organic union of mental and physical labor, labor cannot become the primary necessity of human life, and thus the all-round personality of human beings cannot develop. In the course of technical progress, (hard) manual labor is made easier by machines and by the automation of the production process. Already in world socialism, a temporary exchange of mental and physical labor is being organized (see the model in socialist Albania). The lessons learned from the Stakhanov movement in the USSR are also of great importance for the revolutionization of labor.

Without communist production relations, the contradiction between mental and physical labor cannot be eliminated.

"The principle of communism is that in communist society, everyone works according to their abilities and receives means of consumption not according to the work they do, but according to the needs they have as culturally developed human beings. This means that the cultural and technical level of the working class has risen high enough to eliminate the contrast between mental and physical labor, that the contrast between mental and physical labor has already disappeared, and that labor productivity has reached such a high level that it can ensure consumer goods in abundance, whereby society has the possibility of distributing these consumer goods in accordance with the needs of its members" (Stalin, speech at the first union consultation of the Stakhanovites - November 17, 1935).

The elimination of the antagonistic contradiction between mental and physical labor is a general law of the transition from capitalism to socialism, while the elimination of the non-antagonistic contradiction—and thus the elimination of this contradiction between mental and physical labor—is a general law of the transition from socialism to communism, whereby the natural differences between mental and physical labor remain essentially untouched.

The task of the world proletariat is not yet complete with the liberation of the contradiction between manual and intellectual labor from its class fetters on a world scale. The international division of labor of world capitalism must be replaced by the international division of labor of socialism, that is, its antagonistic oppositions must be transformed into non-antagonistic contradictions. This task will only be completely accomplished when not only the old division of labor is replaced by a new one, but when the class-based division of labor is abolished altogether, i.e., when the inevitability of the contradiction between manual and intellectual labor is eliminated forever—in the world commune.

Social man develops in proportion to the extent to which his natural manual and intellectual labor are brought into harmony.

We strive for a healthy mind in a healthy body for every human being, in harmonious agreement with a healthy mind in a healthy body for all of humanity—both in harmonious unity with nature.

4.

The education sector – a true reflection of class society, then and now.

Education and training differ historically from other elements of the superstructure in that they did not arise with the division of classes, but already existed at the beginning of human history on the basis of human labor.

Marx and Engels were the first to discover the class character of education and training. They write about the meager resources allocated to public education, about the reactionary influence of the church on schoolchildren, about outdated teaching methods, about how the ruling classes have deprived the working class of educational opportunities, etc. In their first classic works, such as "The Condition of the Working Class in England" (1844-1845)("The German Ideology" (1845-1846), "The Poverty of Philosophy" (1847), and "The Communist Manifesto" (1847-1848), we find statements on education and training that have become fundamental tenets of socialist pedagogy. These basic tenets were later continued and refined in "Capital," "Anti-Dühring," and other works. In "Capital," Marx positively evaluates the ideas of the English thinker John Bellers (1654-1725) on the connection between teaching and work in schools, calling them "a true phenomenon in the history of political economy." He expressed similar views about the great utopian socialists Robert Owen and Charles Fourier. Their demands at the time for compulsory public education and its connection to productive work were incorporated into the Communist Manifesto.

When asked what role education plays under certain historical conditions, Marx and Engels found answers that their predecessors could not give, namely the connection with the existing social order and its mode of production. According to Marx and Engels, the significance of education and training depends on which social class it serves, when and in which country, and under what specific conditions.

Under certain historical conditions, education and training hinder the forward development of social life and serve the interests of the dying classes of society.

Under other conditions, they promote the victory of new, progressive principles and tendencies in social development. Consequently, in order to understand the real significance of education and training, it is necessary to know what kind of education is involved in class society.

Stalinism-Hoxhaism teaches: Socialist education and training on a global scale presupposes a socialist world revolution and a cultural revolution associated with it, and it can emerge from nothing other than the global womb of bourgeois class society.

"Only the proletariat, created by modern industry, freed from all inherited chains, including those that bound it to the soil, and driven together in the big cities, is capable of carrying out the great social transformation that will put an end to all class exploitation and all class rule." Friedrich Engels, MEW, Volume 18, page 220, German edition)

In his early articles, Friedrich Engels sharply criticized the bourgeois school system. He described it as a prison and barracks where young minds are stunted and rote learning and scholasticism reign supreme. Outside school, the goddess of our century—the police—reigned supreme. At the beginning of his stay in England, Friedrich Engels noted that the future did not belong to the higher classes, who boasted of their education, but to the revolutionary class of the proletariat. Engels shows how low the intellectual level of England's ruling class had sunk, how, despite their education, they were frozen in prejudice, conservatism, and ignorance. In an exploitative society, the intellectual decline of the ruling class is reinforced by bourgeois education.

Under capitalism, the ruling classes prevent the peoples from developing culturally by exploiting education and training as a means of oppressing the peoples, as a means of maintaining their supremacy in all areas of social life—in the economic, political, military, and cultural spheres. We have already discussed the economic significance of education and training in the previous chapter. But education and training of the people also play an important role in the political struggle of the bourgeoisie. Ignorance and backwardness serve to hinder revolutionary developments among the oppressed and exploited classes. Engels emphasized that the bourgeoisie exercises control over education and training, as a result of which many revolutionary uprisings of the working class ended in defeat because of their political ignorance. In the instructions of the First International, Marx states:

"In too many cases, the worker is too ignorant to understand the true interests of his child or the normal conditions of human development. The most enlightened section of the working class understands very well that the future of its class, and with it the future of humanity, depends entirely on the education of the growing generation of workers." (1866, MEW, Volume 16, pp. 193–195, German edition)

As far as military training is concerned, Friedrich Engels recognized the important significance of public education for the military, for the training of officers and soldiers. The development of warfare technology, the transition to new tactics, the moral education of soldiers and officers—all this requires a certain level of education. In a work on the state of the army in individual countries of Western Europe, Engels analyzes the state of education in these countries, considering education to be an important condition for the training of military cadres. We have published in various articles of our party the significance of the military training of the world proletariat for the victory of the socialist world revolution, specifically for the building of our Red World Army.

Under world capitalism, the world bourgeoisie has turned education into an instrument of intellectual enslavement of world society.

“If the bourgeoisie allows the working class to live only as much as is necessary, we should not be surprised if it gives them only as much education as is in the interests of the bourgeoisie. And that is truly not much.” (from: “The Condition of the Working Class in England”)

Today, access to education is not guaranteed for more than 260 million children and young people. In addition, there are 773 million illiterate adults.

The challenges are exacerbated by various factors such as wars, displacement, climate change (and the COVID-19 pandemic). Conflicts and wars destroy schools and educational institutions, making it difficult for affected children and young people to access education.

Refugees and migration mean that many children and young people have to leave their home countries and lose access to education. In addition, education systems are often not adequately prepared to provide refugees and migrants with appropriate support and enable them to receive a high-quality education.

Climate change also affects access to education. Natural disasters and environmental changes can destroy schools and educational institutions and disrupt teaching. The fight against climate catastrophe and environmental destruction must not only be made compulsory subjects in every school in the world, but schools must also organize appropriate action by students so that they can make a practical contribution to climate and environmental protection.

The crisis in capitalist healthcare has an enormous impact on the education crisis. The COVID-19 pandemic was a concrete example of how the entire education system around the world was severely affected. School closures, the switch to distance learning, and a lack of digital infrastructure have further hampered access to education. The health and education sectors help each other to contribute to the progressive development of the world's youth.

Under capitalism, the equal right to education for all children exists only on paper. The capitalist education system is characterized by the anti-democratic goals and content of the educational material, anti-communist manipulation of schoolchildren, and the inability to adapt the education system to the needs of global society.

In the corrupt capitalist world, profit comes first. Everything that should serve the personal development and social security of working people is sacrificed to it.

The crisis in education is exacerbated by the deepening general crisis of capitalism, which in turn has a negative impact.

Just as imperialism is monopolistic, parasitic, decaying, and dying capitalism, so too can the education system under imperialism be characterized as monopolistic, parasitic, decaying, and dying.

The working class is denied the same right to education. The education system is still designed to provide the ruling class with the necessary recruits, mainly from its own ranks. In order to realize its pursuit of profit and power, it needs to supply highly specialized professionals.

In all schools, but also in universities and kindergartens, the bourgeoisie pursues the goal of educating young people to blind obedience and belief in the correctness of their capitalist social system. It has many methods at its disposal. For example, in frontal teaching, it is taught that there are people who must be obeyed and who are inevitably right. School grades accustom students to competition in the labor market by pitting them against each other in the struggle for good training

and study places. It is a struggle of everyone against everyone else instead of education for solidarity and mutual aid. Grades are a means of instilling selfishness and individualism and preventing students from joining forces and standing up for their common interests.

The content of lessons and textbooks also bear a clear ideological stamp. This is even more pronounced in the social sciences. In this way, bourgeois thinking, which presents the ruling system as the best possible alternative, is instilled in learners.
But it is not only in educational institutions that education is provided in the interests of the ruling class. Art, the press, theater, the music industry, the internet, and the gaming industry, etc. are also in the hands of the ruling class and influence the masses of young people day after day with thoughts, habits, and feelings that do not serve their liberation, but only the needs of the exploitative order. Youth crime and drug addiction are also expressions of the failure of education and upbringing under capitalism.

It is ideal for capitalism if the education system produces obedient and individualistic people. They should not even think about their own liberation, but instead firmly believe that there is no alternative to capitalism and thus allow themselves to be exploited without much protest.

One of the most serious features of bourgeois schools, which will be broken with after the revolution, is their two-class system.

The education system is a huge sorting machine designed to satisfy the capitalists' need for labor slaves who will maximize their wealth.

Enver Hoxha writes in his book “Imperialism and Revolution”:

"Today, the youth in capitalist and revisionist countries are wasting most of their energy on wrong paths. They have been deceived by the bourgeoisie and revisionism and often turn to adventurism and anarchism or fall into utopianism and despair because they are confused and insecure and see the prospects for the fulfillment of their political, material, and spiritual demands in a gloomy light." (Page 270, German edition).

5.

The question of education is decided by class struggle.

We live in a historic period of struggle against the world bourgeoisie, which is much stronger than we are. If we want to win the socialist world revolution, we must at least become strong enough to

overthrow the world bourgeoisie and establish the dictatorship of the world proletariat. There can be no question of the dictatorship of the world proletariat unless the world proletariat as a whole attains a world revolutionary class consciousness, acquires Stalinist-Hoxhaist knowledge and world proletarian discipline, and demonstrates great devotion and self-sacrifice in the struggle against the world bourgeoisie and its anti-communist education system.

The socialist world revolution will therefore not triumph solely with the help of military, economic, and political weapons, but also with the help of the spiritual weapons that we communists impart with our proletarian worldview. The world proletariat must not only acquire all these weapons, but also learn to master them and combine them with one another. It is therefore the task of the Comintern (SH) to do everything possible to achieve complete victory over our mortal enemy on the educational front as well.

In the class struggle, in revolutionary activity, changing oneself coincides with changing circumstances. It is therefore not important for the world proletariat that man and society interpret the world, but that they revolutionize it.

Education and training are one of the most important means of class struggle in the economic, political, and ideological spheres, and the most important weapon in the struggle for influence over youth.

We want to abolish the old division of world society into classes.

In the global abolition of class society, we are guided by the basic idea of the Communist Manifesto.

This idea is that

"in every historical epoch, the prevailing economic mode of production and exchange and the social structure that necessarily follows from it form the basis on which the political and intellectual history of that epoch is built and from which alone it can be explained; that accordingly the whole history of mankind (since the abolition of the primitive communal system with its common ownership of land) has been a history of class struggles, struggles between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles is a series of developments in which a stage has now been reached where the exploited and oppressed class — the proletariat — cannot achieve its liberation from the yoke of the exploiting and ruling class — the bourgeoisie — without at the same time liberating the whole of society once and for all from all exploitation and oppression, from all class distinctions and class struggles" (Engels, English preface to the Communist Manifesto, 1888, MEW, Volume 4, p. 581, German Edition).

The abolition of classes is our fundamental demand. Without it, the abolition of class rule is economically impossible.

We want a school for a classless world.

The world proletariat's demand for equality against glaring social inequalities worldwide, against

the widening gap between rich and poor, between masters and slaves, between the overfed and the starving, the unmasking of the hypocrisy of bourgeois “equality”ideals of equal opportunities for all —all of this is essentially the demand for the overcoming of class differences, i.e., ultimately, the abolition of classes altogether. The demand for the abolition of classes is a historical necessity that inevitably arises from capitalist relations. The world proletarian demand for equality is therefore in line with the objective development of society and is irrefutable.

Marx and Engels teach that the subordination of individuals to certain classes cannot be abolished until a class has formed that no longer has any special class interests to assert against the ruling class. This class has already emerged—the world proletariat.

"The difference between the proletariat, on the one hand, and the other classes that have brought about upheavals in the relations of production in the course of history, on the other hand, consists in the fact that the class interests of the proletariat merge with the interests of the overwhelming majority of society, for the revolution of the proletariat does not mean the abolition of this or that form of exploitation, but the abolition of all exploitation, while the revolutions of other classes, which abolished only this or that form of exploitation, were confined to the limits of their narrow class interests, which were in conflict with the interests of the majority of society." (Stalin: Economic Problems of Socialism in the USSR).

Only at a high level of social productive forces and corresponding relations of production, as well as at a high level of human culture, can the abolition of class differences progress sustainably. Otherwise, there is still a danger of stagnation or even regression of the socialized mode of production (restoration of capitalism, restoration of capitalist class society).

The classless world society therefore requires a high level of development of the productive forces and labor productivity, namely

“a higher labor productivity of people who are voluntarily, consciously, and unitedly creative and who make use of advanced technology” (Lenin, Works, Volume 31, page 513).

At a certain stage of their development, the intellectual productive forces of society come into conflict with the existing educational conditions, with the educational system of the ruling classes within which they have hitherto moved. From forms of development of the intellectual productive forces, these conditions turn into fetters on them. An epoch of cultural revolution then begins.

What does this mean? Firstly, it means that the socialist world revolution cannot develop solely on the basis of the capitalist mode of production, as an unconscious, spontaneous process, without the subjective prerequisites of class struggle being fulfilled. And secondly (or conversely), it means that revolutionary education cannot develop, that a cultural revolution can only be victorious if the revolutionary economic foundations have first been laid. Without education and class consciousness, there can be no conquest of power by the world proletariat, no building of world socialism, no world communism. Without the conquest of power by the world proletariat, there can be no liberation of education from the shackles of the world bourgeoisie.

Marx and Engels teach

"that private property can only be abolished on the condition of the all-round development of individuals, because the existing relations [relations of production] and the existing productive forces are all-round and can only be appropriated by all-roundly developed individuals, i.e., made the free activity of their lives (...) Private property will be replaced by the common use of all instruments of production and the distribution of all products by common agreement, or what is called the community of goods. The abolition of private property is therefore the main demand of world communism" (Engels, Volume 4, pp. 370-371, German Edition).

"The general association of all members of society for the common and planned exploitation of the productive forces, the extension of production to a degree that will satisfy the needs of all, the cessation of the state in which the needs of some are satisfied at the expense of others, the complete destruction of classes and their antagonisms, the all-round development of the abilities of all members of society through the elimination of the previous division of labor, through industrial education, through the change of activity, through the participation of all in the pleasures produced by all, through the fusion of town and country—these are the main results of the abolition of private property." (Engels, MEW, Volume 4, page 377).

“Capital is not a personal power, it is a social power. Therefore, when capital is transformed into common property belonging to all members of society, personal property is not transformed into social property. Only the social character of property is transformed. It loses its class character.” (Marx/Engels - Communist Manifesto, MEW, Volume 4, page 476)

Questions of education are questions of class.

Education and upbringing are manifestations of social life and can therefore only be properly understood and implemented on the basis of the economic, political, and cultural conditions of society.

Education determines the behavior of people toward one another in general and between generations in particular (this also applies in dialectical reverse). Education stands in a dialectical relationship to work and society. The mode of production determines the mode of education, whereby the mode of education in turn has an effect on the mode of production and can even temporarily become a determining factor (dialectical transformation of the mode of education from a driving force to a stumbling block and vice versa). The mode of education is defined by derivation from the definition of the mode of production of a particular social formation. The mode of education emerges from the relationship between the educational forces and educational conditions of each social formation.

Through education, the ruling classes implement their policies of exploitation and oppression. Education, in turn, is shaped by the social formation and adapts accordingly as the old social formation is replaced by a new one. For the exploited and oppressed classes, education is an indispensable instrument in their class struggle against their exploiters and oppressors. Education and training play a decisive role in the victory or defeat of a revolution.

In classless primitive society (the precursor to class society), education and training are not natural processes, but are imparted directly at work or play in a learning process. Knowledge, skills, and abilities are passed on from one generation to the next (both general and specific). Men mostly go hunting, while women tend to do housework, i.e., gender-specific education and training.

Primitive society gave rise to slave-owning society and with it the division of society into classes. Education and training in slave-owning society were reserved for the propertied classes. Education and training in ancient slave-owning society, which was ruled by the slave-owning class, were aimed at consolidating their class rule and at oppression and exploitation. With the slave-owning society, the ruling class had power over education in class society. This is also where private ownership of education began. The first private schools originated in slave-owning society. Education and training were therefore only available to the rich. The oppressed classes were only allowed as much education as seemed necessary to increase exploitation and oppression. This did not change in the feudal society that followed.

The originally class-based education in feudal society took on an estate-based character. The nobility established their own privileged schools. However, education was almost exclusively in the hands of the church and clergy (monastery schools) and was religious and detached from real life, emphatically abstract and scholastic. Education served the rule of the secular and clerical feudal classes, which instilled in the exploited and oppressed classes the belief that their “salvation” was only possible after death, and that they must therefore be obedient to the “messengers of God on earth” throughout their lives. Scientists and scholars were demonized and persecuted by the Inquisition. Peasants were turned into serfs and remained completely uneducated.

From the outset, education in bourgeois society had a class character, with the bourgeoisie initially taking a progressive stance by fighting against the class-based education system under feudalism and demanding equal rights in education. With the development of capitalism and capitalist production relations, the class struggle between the bourgeoisie and the proletariat intensified, which also became apparent in the education sector: for the bourgeoisie, education is a class instrument for maintaining its power, an instrument of exploitation and oppression. For the proletariat, education is a class instrument for seizing power, an instrument of revolutionary liberation and emancipation. Thus, schools were also separated for the poor and for the rich.

From the very first days of its revolutionary state activity in 1871, the Paris Commune set about democratizing popular education by all means, radically purging the education of the people of religious-clerical elements and bourgeois influences. The Commune, Marx said, immediately set about breaking the spiritual instrument of oppression, the power of the clergy. It separated the church from the school and took all measures to give the school a truly secular character. The Paris Commune replaced the “dumbing down” of the peasants “by the clergy with enlightenment by the schoolteacher.” (Marx, “The Civil War in France,” III) The Paris Commune introduced free education and proposed that teachers distribute textbooks to pupils free of charge.

With the development of imperialism, fascist dictatorships emerged that used education to achieve their inhuman goals. The militarization of society does not stop at educational institutions.

Everything is geared toward imperialist wars of aggression to subjugate other countries. Ultimately, world imperialism can be characterized as a killing machine of education and training in the colonies and neo-colonies through a brutal policy of national oppression and destruction of national cultures.

Stalinism-Hoxhaism teaches that the liberation of education and training from the shackles of world imperialism is a central task of the proletarian world revolution, whereby imperialist cultural barbarism must be eliminated in the subjugated colonial and semi-colonial nations in particular.

Marx wrote in MEW Volume 9, page 225:

“The profound hypocrisy of bourgeois civilization and the barbarism inseparable from it are laid bare before our eyes as soon as we turn our gaze from its homeland (...) to the colonies, where they go naked.”

The school system organized in capitalist states, the school of cramming and rote learning, the school with enforced discipline, stifles children's independence. School under capitalism inhibits the development of the human personality, corrupts it, and turns it into an appendage of capital. Only a school of work that is closely connected with the life of the environment and with the interests of the child, that opens up the various fields for the application of his powers, that educates him for life in the collective, that sets world-revolutionary goals for the pupils, creates global conditions for the development of the human personality and its solidarity-based, collective, socialist nature. Teaching must be linked to social work, must organize coexistence in connection with joint work, and should enable students to help one another.

6.

The role of intelligence in general and the role of teachers in particular.

We precede this chapter with a link that provides detailed information on Stalinism and the

intellectual question

(from the book “On the Foundations and Questions of Stalinism”).

Before the 1905 revolution, under pressure from the tsarist regime and police terror at the universities, Russian students took a revolutionary stance of resistance, with the most progressive students joining the workers to support them in their struggle. This phenomenon also appeared in a globalized form in the 1968 student movement (triggered by the worldwide protest movement against the Vietnam War).

As Stalinists-Hoxhaists, we learn from these experiences by generally welcoming the student movement's turn toward the workers' movement. Conversely, the workers' movement also showed solidarity with the students in their struggle and introduced them to proletarian ideology.

“The student has come to the aid of the worker—the worker must come to the aid of the student.” (Lenin, Volume 4, pages 420 and 353, German edition)

Everything that contributes to the mutual strengthening of the socialist world revolution must be supported. Marxism-Leninism teaches that the working class can only liberate itself by fighting for the liberation of the whole of society. This coincides with Karl Marx's assessment and is described by Lenin as follows:

“The ‘radiant’ intellectual youth of the bourgeoisie, who in times of social upheaval ‘throw themselves into the proletariat’ but are incapable of adopting the standpoint of the working class and of working tenaciously and seriously ‘in ranks’ in the proletarian organizations, are characterized with astonishing sharpness by Marx [- note by W. E.].” (Lenin, Volume 12, page 96, German edition) [by Marx – note by W. E.]" (Lenin, Volume 12, page 96, German edition)

Just as quickly as the bourgeois and petty-bourgeois student movement turns to the working class, it becomes weary of struggle and turns away from the working class again.

These experiences have also taught us that the working class must be vigilant against attempts by students to “lead” the workers, which is not only impermissible paternalism, but also opens the floodgates to petty-bourgeois intellectual influence in the revolutionary workers' movement (especially in the party). The working class must be in the lead in everything and must never relinquish its leading role in the class struggle. Lenin, for example, demanded a ratio of 8 workers to 2 intellectuals as a principle for accepting members.

All five classics of Marxism-Leninism warned students not to fall into the trap of revolutionary phraseology in their revolutionary enthusiasm. The five classics fought against petty-bourgeois careerism, divisive activities, and factionalism among intellectuals in the labor movement, as well as the tendency toward conciliation and centrism, and the philistine fear of any kind of dispute or

polemic, since objective polemics help to clarify the essence of the matter.

"The intelligentsia has never been a class and cannot be one; it was and remains an intermediate layer recruited from all classes of society. In the old days, the intelligentsia was recruited from the nobility, the bourgeoisie, partly from the peasantry, and only to a very small extent from the working class. In our Soviet era, the intelligentsia is mainly recruited from the ranks of the workers and peasants. But whatever its recruitment and whatever its character, the intelligentsia is still an intermediate stratum and not a class." (Stalin, Volume 14, page 80)

The bourgeois intellectual performs reactionary intellectual work for the bourgeoisie and petty bourgeoisie as a mercenary of the counterrevolution and supplier of the intellectual weapons of anti-communism, as a pirate of the pen, as an intellectual parasite, as an intellectual reactionary, and, especially in times of revolutionary upsurge, they use the camouflage of the proletarian intellectual as an agent in the revolutionary workers' movement.

The petty-bourgeois intellectual vacillates between the positions of the bourgeoisie and the proletariat in general, between the bourgeois and proletarian intellectual in particular.

The revolutionary intellectual is the intellectual who opposes intellectual wage slavery under capitalism and advocates the elimination of the class contradiction between intellectual and physical labor, i.e., the elimination of class society and thus also the elimination of the special position of the intelligentsia as an intermediate layer.

The socialist intellectual belongs to the army of the Soviet intelligentsia, which has linked its fate to that of the working class and is building the socialist foundation together with us (...) [see Stalin, Volume 8, page 123].

The communist intellectual is the intellectual gravedigger of the bourgeoisie—he performs his intellectual work for the needs and interests of the working class, as an intellectual soldier of the world revolution, as a scientist of the proletarian worldview, as a servant of scientific socialism. However, he is only a true intellectual revolutionary as long as he subordinates himself to the working class and actively participates in the revolutionary practice (in productive work) of the proletariat.

The role of the teacher

Marx called teachers “proletarians of the intellectual class” [“Stalinism” intelligentsia = stratum instead of class]. Progressive schoolmasters were subjected to persecution and censorship by the authorities.

Marx and Engels criticized the educational privileges enjoyed by the academic class, which served the bourgeoisie as a means of maintaining its ruling class status. He also criticized privileged

schools, which effectively gave their graduates the right to occupy key positions in society. Nothing has changed in this regard to this day. On the contrary.

When Lenin defined the fundamental tasks of Soviet teachers and Soviet educational science, he said in his speech at the All-Russian Congress of Internationalist Teachers on June 5, 1918:

"The army of teachers must take on enormous educational tasks. Above all, it must become the main army of socialist education. It is necessary to free life and knowledge from subjugation to capital, from the yoke of the bourgeoisie. One must not limit oneself to the narrow framework of teaching. Teachers must merge with the entire fighting mass of the working people. It is the task of the new pedagogy to link teaching with the task of the socialist organization of society."

Lenin emphasized that the proletariat must also rely on the teaching profession in building socialism. It is important to

"assert the leadership of the party and subordinate this enormous apparatus—the half-million-strong army of teachers now in the service of the workers—to it, to imbue it with its spirit and inflame it with the fire of its initiative. The employees of the education system, the teachers, were educated in the spirit of bourgeois prejudices and habits, in a spirit hostile to the proletariat. They had absolutely no contact with the proletariat. Now we must train a new army of educators, of teachers, who must be closely connected with the party, with its ideas, imbued with its spirit, who must win over the masses of workers, fill them with the spirit of communism, and interest them in what the communists are doing... It must be said that hundreds of thousands of teachers are an apparatus that must advance the work, awaken thinking, and combat the prejudices that still exist among the masses today. The legacy of capitalist culture, whose shortcomings cling to the masses of teachers, must not, however, prevent us from winning these teachers as collaborators in political education, for they possess knowledge without which we cannot achieve our goal." (Volume 31, pages 362-363, 318)

In his speech at the Second All-Russian Congress of Internationalist Teachers in January 1919, Lenin said:

"There can be no doubt that the vast majority of the teaching staff, which is close to the working class and the working part of the peasantry, that this vast majority is now convinced of how deep the roots of the socialist revolution are, how inevitable its spread throughout the whole world is, and I believe that the vast majority of teachers now undoubtedly sincerely professes and will profess allegiance to the power of the working people and the exploited, in the struggle for social revolution and in the struggle against that section of the teaching staff which, clinging to the old bourgeois prejudices, the old conditions, and the old hypocrisy, has hitherto imagined that it could salvage something from these old conditions." (Volume 28, page 418, 321, German Edition)

To stand up for workers' culture does not mean to engage in proletarian culture.

Stalin teaches:

“What is more, there are people among us who are ready to praise our lack of culture. If someone is illiterate or does not write properly and boasts of his backwardness, he is a worker from the ”workbench," and he is honored and respected. But if he has emerged from cultural backwardness, if he has learned to read and write, if he has mastered science, then he is a stranger, then he has ‘detached’ himself from the masses, he has ceased to be a worker. I think that we will not get any further as long as we have not eradicated this barbarism and savagery. The working class cannot become the real master of the country if it does not understand how to create its own intelligence, if it does not master science, and if it does not understand how to run the economy on a scientific basis. Mastering science, forging new cadres of Bolshevik specialists in all fields of knowledge, learning, learning, learning in the most persistent manner—that is the task now. The conquest of science by the revolutionary youth—that is what we need now, comrades." (Stalin, Works, Volume 11, May 16, 1928, Speech at the Eighth Congress of the Komsomol)

Stalinism-Hoxhaism teaches that the world proletariat must create its own world intelligentsia if it really wants to establish the dictatorship of the world proletariat and build world socialism. World socialism needs science much more than world capitalism. World socialism needs the united strength of scientists from the ranks of the working class, from the ranks of the revolutionary youth of all countries.

Lenin's idea of transforming teachers from a pillar of the bourgeois social order into a pillar of the Soviet order and making village school teachers a link between the working peasantry and the working class was further developed by Stalin.

The Central Committee of the CPSU (B) and the Soviet government emphasized the decisive role of teachers in achieving educational goals in their resolutions on public education.

Thus, in its resolution of August 25, 1932, “On the Curriculum and School Regulations in Primary and Secondary Schools,” the Central Committee emphasizes the

"ever-increasing role of the teacher in teaching children the basics of science, in educating them in conscious discipline and in a communist attitude toward learning and work. The Central Committee of the CPSU (B) obliges the People's Commissars for Education of the Union Republics, as well as the Soviets and party organs, to use all means to ensure that teachers have the necessary conditions for the successful fulfillment of their responsible and honorable duties in teaching and educating the younger generation."

And the resolution of the 18th Party Congress of the CPSU (B) states:

"On the basis of the victorious implementation of the Second Five-Year Plan and the successes of socialism, the Soviet Union has entered a new stage of development in the third five-year plan, the stage of completing the construction of a classless socialist society and the gradual transition from socialism to communism, in which the communist education of the working people, the overcoming of the remnants of capitalism in the consciousness of the people, the builders of communism, are of decisive importance." [Resolutions of the 18th Party Congress of the CPSU (B), 1939]

One of the special features of the teaching profession is that the educational influence on children in the teaching and upbringing process is not only evident in the content and presentation of the subject matter and is not only expressed in immediate or direct comments, remarks, advice, etc. to the class as a whole and to each student individually, but also on the behavior and actions of the teacher while working with the children and on the personal qualities of the teacher. Children are very keen observers, and no movement of the teacher escapes their gaze.

In a speech on December 28, 1938, Kalinin addressed this particular feature as follows:

"The work of a teacher is very difficult and his responsibility is great. Teaching the relevant subject is, of course, the main task, but we must not forget that pupils imitate their teachers. That is why the teacher's worldview, his behavior, his life, the way he approaches every phenomenon, influences all pupils in one way or another. Often, this is not even noticed. But that's not all. It is no exaggeration to say that a teacher who has great authority leaves a mark on some people for the rest of their lives. That is why it is so important for teachers to be mindful of themselves, to be aware of the constant scrutiny their behavior and actions are subject to, a scrutiny that no other person in the world has to endure. Dozens of children's eyes are looking at him, and there is nothing more attentive, more alert, more sensitive than children's eyes: no one pays so much attention to the various nuances of the human psyche, no one penetrates so deeply into all its subtleties. This must not be forgotten." (from: Kalinin on Communist Education; page 52, German edition)

We Stalinist-Hoxhaists emphasize that it is not enough for today's teachers to study the fundamentals of Stalinism-Hoxhaism; they must go much further and apply the guiding principles of Marx, Engels, Lenin, Stalin, and Enver Hoxha in their daily teaching and educational work. Teachers must therefore understand perfectly how to bring Stalinism-Hoxhaism to life in educational practice in order to train a collective of young Stalinist-Hoxhaists; even more than that: to raise future generations of Stalinist-Hoxhaists.

7.

The significance of artificial intelligence.

In the future, artificial intelligence will not only determine the economy and politics, but also the social life and education of all humanity. Without artificial intelligence, there can be no world communism.

However, we communists are strongly opposed to replacing teachers with teaching machines and robots, or even abolishing schools altogether. With the introduction of artificial intelligence into everyday school life, the creative and human side of teachers must not be further suppressed.

The bourgeoisie is continuing to develop the automation of school operations, not only for cost reasons, but also as a controlled tool for instilling bourgeois ideology into the consciousness of schoolchildren.

It is essential to transform artificial intelligence from an instrument of exploitation and oppression in world capitalism into an instrument of liberation for the exploited and oppressed and place it at the service of world socialism.

Artificial Intelligence will get more and more importance for the future communist education.

Therefore we recommend to apply and implement

The Digital World of Communism – Program of the Comintern (SH) - October 21, 2022

to this chapter of our World Program of Education.

8.

School policy.

There is no education and upbringing separate from politics, because schools are an organic part of public life and shape people's worldviews.

The question of school policy is not a simple pedagogical question of education and upbringing, but above all a political and ideological question.

Schools must be subjected to a critical, Stalinist-Hoxhaist analysis. It is important to work out what led to the schools of socialism in Albania and the Soviet Union being transformed into revisionist schools, which were used to restore capitalist schools.

Our Stalinist-Hoxhaist school policy on a global scale adopts the valuable aspects of the schools in the Soviet Union and Albania, but not their weaknesses and mistakes.

Enver Hoxha emphasizes:

“The party always says that we must all, without exception, learn and be educated throughout our lives, that all schools in their various forms, and not only to the extent that we have determined so far, must be compulsory for all, not in the purely legal sense, as is the case with the eight-year school, but in the sense of the law of our philosophy.”

If school policy abandons the teaching of Stalinism-Hoxhaism, this will inevitably lead to revisionism.

The revolutionization of the school takes place in a triangle of:

- revolutionary teaching,

- revolutionary productive work

- and revolutionary physical and military training.

All three components must be brought into harmony with each other, with the Stalinist-Hoxhaist ideology at the center of this triangle, through which the school is revolutionized.

The student is not only an object, but also a subject. This is the only correct view of dialectical and historical materialism in relation to the active and revolutionary role of youth.

Enver Hoxha emphasizes:

“Youth must be educated in the spirit of courage and initiative. They should be inventive and not automatons.”

Under the leadership of the Comintern SH), schools organize economic actions on an international scale, such as environmental campaigns that go beyond the interests of individual countries, etc. International meeting places must be created for this purpose. These international encounters between young people strengthen the spirit of proletarian internationalism.

Enver Hoxha explains why.

“With their actions, young people are not only building economic works. The actions are first and foremost a great school for strengthening the young generation, for educating them in revolutionary ideas about work and life, for instilling in boys and girls a collective spirit and revolutionary zeal to overcome difficulties, for fostering love for their comrades, pure feelings of friendship, and revolutionary determination.”

9. Polytechnic education.

In 1835, at the age of 17, Karl Marx wrote about his career choice, saying that it must be for the happiness of humanity, the happiness of millions of people. Only when people work for the good of these millions will they not be crushed by the burden of their chosen profession; only then will happiness belong to millions of people and not be limited or selfish.

Polytechnic education begins in the first stage with a general section. In the second stage, there is a transition to vocational polytechnic training (between the ages of 15 and 17). Vocational schools and technical colleges must also be polytechnicized without neglecting general education. Polytechnic education should not be reduced to school, but also anchored in extracurricular education. However, in expanding its scope, the mistake of exaggeration, of polytechnicism, must be avoided.

Lenin was against limiting teaching to the four walls of the classroom and demanded that children be familiarized with the work of adults at an early age, which must of course be organized according to guiding educational principles. At the same time, care should be taken to ensure that productive work does not interfere with or even replace learning at school.

“It is impossible to imagine the ideal of a future society in which the process of productive work and the education of the younger generation are not linked. Neither education and training without

productive work, nor productive work without education and training can be brought up to the level required by modern technical and scientific knowledge." (Lenin)

Thus, under socialism, working-class youth, who under capitalism were only objects of exploitation, acquire a completely different social position and role. Socialist society takes the greatest care to provide protection and care for working-class youth. The physical and mental weakness and immaturity of youth, which are exploited for their particular exploitation under capitalism, are the subject of special protection in socialist society. Under the socialist organization of production, the causes of so much misery among working-class youth under capitalism are transformed into just as many means for perfecting their education and improving their situation: the simplification of work processes through machinery and advances in science and technology. The progressive simplification of work processes makes it possible to change jobs and training on individual machines and in individual industries from time to time, thus developing and educating people in all respects. The disastrous separation of physical and mental labor disappears. Whereas under capitalism man was chained year in, year out to a monotonous and exhausting piece of work, he is now able to clearly see and consciously control the entire process of social production. From a mere appendage of the machine, the young worker thus becomes its master, a free human being. (from: the program of the Communist Youth International, 1928)

Polytechnic education is of fundamental importance as the basis for the establishment of a classless society and should be introduced as early as possible.

10.

The struggle against bourgeois class ideology and reactionary, fascist, religious, reformist, revisionist, neo-revisionist, and social-fascist education systems.

The five classics of Marxism-Leninism teach that ideological struggle is part of class struggle. The bourgeoisie also uses a superstructure such as education and training to maintain its base. While presenting it as "general human education," it fights against everything progressive in it. Everything progressive that once arose in the old society does not perish as a result of fierce class struggles, but undergoes further development at a higher level in the new society, including in the field of education and upbringing.

To portray education as a "neutral" place, free from political influences, etc., to write "freedom of teaching and science" and "equal opportunities" in education on their banners, etc., does not correspond to the actual reality of capitalism, but is pure hypocrisy on the part of the bourgeoisie and nothing more than a deception of the masses.

"In bourgeois society, non-partisanship is only a hypocritical, veiled, passive expression of

affiliation with the party of the satraps, with the party of the rulers, with the party of the exploiters." (Lenin)

So-called "educational reforms" that leave world capitalism untouched are fraud.

The main contradictions of bourgeois education lie in the fact that, on the one hand, the bourgeoisie is forced to impart the foundations of new knowledge in schools under all circumstances, but on the other hand, it must administer its ideological antidote. This contradiction of bourgeois ideology in education and training reflects the main contradictions of class struggle in capitalist society.

In their joint work "The German Ideology" (1845-1846), Marx and Engels develop their views on important educational issues in many places, for example on the factors of human education and development, on the role of heredity and environment, on the conditions for the all-round development of human beings, on the development of human beings under capitalism and communism, and on the role of revolutionary activity in the re-education of human beings. Whoever has material power also has spiritual power and thus power over education and training.

In his "Theses on Feuerbach," Marx wrote:

"The materialist doctrine that man is a product of circumstances and of education, that changed circumstances and changed education produce changed men, forgets that circumstances are changed by man himself and that the educator himself must be educated. They thus necessarily come to divide society into two parts, one of which is above society."

As far as the construction of a new world socialist education system is concerned, after the establishment of the dictatorship of the world proletariat, we must not lightly succumb to the illusion that, once bourgeois education and training have been eliminated, we no longer need to concentrate on the ideological struggle. We communists must never lay down our arms in the ideological struggle, for the ideology of backwardness and bureaucratism is the deepest and most powerful ideology not only in the field of education and training, but in all other fields as well. We Stalinist-Hoxhaists are convinced that the world proletariat is capable not only of victory on the ideological world front, but also of re-educating the whole world in the Stalinist-Hoxhaist spirit.

What Stalin says about the struggle against bureaucratism in general applies in particular to the struggle against bureaucratism in the education and upbringing system of socialism—and not only on the ideological front of the class struggle:

"When we speak of bureaucrats, we usually point the finger at the old non-party officials, who are usually depicted in our caricatures as people with glasses. That is not entirely correct, comrades. If it were only the old bureaucrats, the struggle against bureaucratism would be the easiest thing in the world. But the trouble is that it is not the old bureaucrats at all. It is, comrades, the new bureaucrats, the bureaucrats who sympathize with Soviet power, it is, finally, the bureaucrats from the ranks of the communists [including from the ranks of the communists in the field of education and training – W. E.]. The communist bureaucrat is the most dangerous type of bureaucrat. Why? Because he hides his bureaucracy under the name of a party member. And unfortunately, we have more than a

few such communist bureaucrats." (Stalin Works, Volume 11, May 16, 1928, Speech at the VIII Union Congress of the Komsomol)

There are also revisionists of various kinds who claim to fight for communist education and upbringing, but in reality are anti-communists. The neo-revisionists are the most dangerous revisionists. Why? Because they claim to fight against revisionism in the field of education and upbringing, but in reality they fight against Stalinism-Hoxhaism. These people use the united front with various “left” currents, even with the most reactionary currents, when it comes to demonizing and discrediting Stalinist-Hoxhaist education and upbringing before the masses. These people prefer any other form of education and upbringing to Stalinist-Hoxhaist education and upbringing.

We reject a united front with anti-Stalinist-Hoxhaist organizations. We cannot join forces with organizations that openly or covertly seek to detach us from the youth and liquidate our organizations, and that denounce us as “sectarians.” These organizations corrupt the youth and must be fought ruthlessly.

However, there are also youth organizations

"that openly declare that they are still learning that their fundamental task is to train socialist party workers. Such people must be helped in every way possible, showing as much patience as possible toward their mistakes and striving to correct them gradually and above all through persuasion, not through struggle. It is not uncommon for representatives of the adult and older generations to fail to understand how to approach young people in the right way, who are necessarily compelled to approach socialism by different means, not in the same way, not in the same form, and not in the same situation as their fathers. That is why we must, incidentally, stand up for the organizational independence of the youth association, not only because the opportunists fear this independence, but also because it is essential to the nature of the matter. For without full independence, the youth will be unable to become good socialists or prepare themselves to carry socialism forward." (Lenin: Note on the magazine “Jugend-Internationale” from December 1916)

11.

Implementation of our world communist education policy on the basis of the achievements of socialist education in the Soviet Union of Lenin and Stalin and in Socialist Albania of Enver Hoxha.

The basic tenets of scientific communist education and training were established by Marx and Engels. These tenets were further developed by Lenin, Stalin, and Enver Hoxha and raised to a new level.

Stalinism-Hoxhaism has brought education and training to the highest level of development today.

(a) The education system in Lenin and Stalin's Soviet Union

The Stalin Constitution of 1936 states the following with regard to public education:

"Citizens of the USSR have the right to education. This right is guaranteed by compulsory elementary education, by free education, including higher education, by a system of state scholarships for the vast majority of students in higher education, by school instruction in the native language, by the organization of free practical, technical, and agricultural instruction for workers in factories, Soiwchosen, machine and tractor stations, and collective farms."

Program item on the field of public education

From the draft program of the KPR (B)

In the field of public education, the KPR sets itself the task of completing the work begun with the October Revolution of 1917 of transforming the school from an instrument of bourgeois class rule into an instrument for the destruction of this rule and the complete elimination of the division of society into classes.

The school must become an instrument of the dictatorship of the proletariat, i.e., they must not only teach the principles of communism in general, but must become the channel for the ideological, organizational, and educational influence of the proletariat on the semi-proletarian and non-proletarian strata of the working masses, in the interests of completely suppressing the resistance of the exploiters and realizing the communist order.

The next tasks on this path are currently:

... (3) The realization of free and compulsory general and polytechnic (theoretical and practical, familiarizing with all main branches of production) education for all children of both sexes up to the age of 16.

(4) A connection between education and the socially productive activity of children.
(5) Provision of food, clothing, and teaching materials for all schoolchildren at the expense of the state ...

From “Materials for the Revision of the Party Program” (written by Lenin in May 1917)

13. Separation of church and state and of school and church: complete secularization of schools....

To protect the working class from physical and moral degeneration and in the interests of developing its capacity for the struggle for liberation, the party demands:

... 5. A ban on employers hiring children of school age (up to 16 years of age), restriction of working hours for young people (16-20 years of age) to four hours, and a ban on night work for young people and their employment in unhealthy industries and mines.

Educational science developed in the difficult class struggle against bourgeois pedagogy. And so it was no coincidence that in the Soviet Union of Lenin and Stalin, the Academy of Pedagogical Sciences was founded in the midst of the Great Patriotic War against Hitler fascism.

LENIN AND STALIN ON YOUTH

N. Krupskaya: On Education

Makarenko: Probems Of Soviet School Education

Kalinin: On communist education

(b) The education system in the socialist People's Republic of Albania under Enver Hoxha

ENVER HOXHA

LITERATURE AND THE ARTS SHOULD SERVE TO TEMPER PEOPLE WITH CLASS CONSCIOUSNESS FOR THE CONSTRUCTION OF SOCIALISM

The closing speech delivered at the 15th Plenum of the
CC of the PLA'
October 26, 1965

* * *

Our younger generation marches along the revolutionary road of the party

speech on June 28, 1968

* * *

FOR THE FURTHER REVOLUTIONIZATION OF OUR SCHOOL

Excerpts from Speech delivered at the meeting of the Political
Bureau of the Central Committee of the PLA
March 7, 1968

* * *

Further enliven the life of the youth organizations in the schools

Speech held on May 13, 1970

* * *

Study Marxist-Leninist theory linking it closely with revolutionary practice

1970 - (speech on 25 years "Lenin-Party-School")

* * *

Everything in our country is done and built for the youth

speech held on February 23, 1973

* * *

Comrade Enver Hoxha's contribution to the creation of

our people's education, to the development of our

socialist school and pedagogy.

Hamit Beqja
Social Political Studies - 1985 / No 2 - CC PLA

Our school on the road of its further revolutionising

"Albania Today" No 1, 1972 - Mumtaz Shehu

"Albania Today" No 3, 1983

The literature for children a great achievement of our art of socialist realism

The Albanian school and the outstanding achievements of world culture

"Albania Today" No 1, 1983

Revolutionisation of teaching methods in school

"Albania Today" No 4, 1972

The raising of the qualitative level of the school to contemporary demands

"Albania Today" No 5, 1983

Labour actions - schools of communist education of the Albanian youth

"Albania Today" No 1, 1981

Manifestation of bourgeois-revisionist degeneration and corruption

LYUA - "Albania Today" No 5, 1978

DEGENERATION AND DISSOLUTION IN THE MASS OF YOUTH - A DIRECT CONSEQUENCE OF THE CAPITALIST SYSTEM

ZERI I RINISE -"Albania Today" - 1975 No 1

Revolted generation

"Albania Today" No 2, 1972

ENVER HOXHA:

"The party, the people, and all of us, the comrades of the war generation, have seen how the heroic youth of our country fought against the enemy and defied death for the liberation of the fatherland, because without this struggle, freedom could not have been won and the state power of our people could not have been established. We have seen how they took part in various mass actions, built bridges and roads, erected factories and industrial complexes, constructed dams for hydroelectric power stations to supply the country with light, and drained swamps. They went to the hills and mountains to secure food for the people, sat at school desks and studied at universities to acquire and master knowledge and culture, science and technology, because the new Albania needs knowledge. With the dynamism of their age, with their ardent enthusiasm, with their revolutionary

zeal and their unconditional willingness, with their communist determination, the young people have responded to the party's call to work and fight on all fronts of labor and struggle. (Enver Hoxha)

"There is no transformation, no progress, no achievement in our country that does not bear the stamp of our youth, that is not linked to the sweat of youth, that does not express the knowledge, courage, spirit of sacrifice, and brilliant patriotism of youth. (Enver Hoxha)

Paragraph 52 of the 1976 Constitution of the Socialist Republic of Albania states:

“Citizens have the right to education. Eight years of schooling is universal and compulsory. The state strives to increase the level of compulsory education for all.”

And paragraph 51 states:

The state guarantees freedom of scientific work and literary and artistic creation.

Both in Lenin and Stalin's Soviet Union and in Enver Hoxha's Albania, a consistent, relentless, and unyielding struggle was waged against slackness, corruption, and bureaucracy—including in the field of education. This struggle takes on even greater significance on a global scale, both in the period of world capitalism and in the period of world socialism. This communist world education program is a declaration of war against these three evils of the old society. This struggle must not only be organized from below and above, but also monitored by an independent educational control body (workers' and peasants' inspection). It must be legally endowed with the appropriate powers. It is crucial that the masses are directly involved and integrated into the control of the world socialist education system.

12.

Education in world socialism and world communism / Creating a globally united education system of communism.

The education and training system in world socialism is characterized by the following fundamental features:

1. Education and training are a cornerstone of the dictatorship of the world proletariat throughout the entire transitional period of world socialism, between the world capitalist and world communist social formations.

2. World socialist education and training is a historical necessity and inevitability for the further development of world society.

3. Education and training in world socialism have a proletarian class content.

4. By its state nature, the world socialist education and training system is integrated into the global state system of world socialism.

5. The education and training system in world socialism must correspond to the laws of dialectical and historical materialism and have both a destructive and a creative character; destructive in the sense of eliminating the old system and creative in the sense of creating all the conditions for the transition to an education and training system in world communism.

6. In world socialism, education and training have, in terms of their structure and function, the significance of a transmission belt, a lever, a guiding force in the overall system of the world dictatorship of the proletariat.

Not only its liberation, but also the construction of the world commune must be “the deed of the world proletariat itself.”

The revolutionary upheaval toward world communism can only be accomplished under the leadership of a revolutionary class and its revolutionary world party. And the only revolutionary class in the world is the world proletariat—the social bearer and social support for the creation of world communism.

Without the world hegemony of the proletariat under the leadership of the Communist International, there can be no abolition of class society—no world commune.

World communism is the doctrine of the conditions for the liberation of the world proletariat, the

doctrine of the world commune, the doctrine of a classless world without exploitation and oppression.

In concrete terms, the history of world communism is the history of the world proletarian struggle of the Communist International, which represents the overall interests, the communist interests of the world proletariat. In the narrowest, personified sense, the history of the world communist movement is nothing other than the succession of individual generations of comrades who take up and continue their worldwide organized struggle for the emancipation of the working class, modified to suit changing conditions.

World communism is the scientific term for a specific stage of the real (objective) development of society in the world. More precisely:

We refer to the first stage as world socialism (the first phase of communist society), which historically emerges directly from the overthrow of world capitalism. We refer to world communism as the second stage (higher phase of communist society). It emerges from the perfection of world socialism, i.e., after the complete elimination of all “birthmarks” and remnants of previous class societies. World socialism is therefore not the ultimate goal of the Comintern (SH). It serves the sole ultimate goal, namely the establishment of the world communist society, which continues to develop at an ever higher level.

In 1927, Stalin formulated the characteristics of the complete communist society as follows:

"If one wants to sketch the anatomy of communist society in a nutshell, it will be a society:

a) in which there will be no private ownership of the means of production, but only social, collective ownership of the means of production;

b) in which there will be no classes and no state power, but only creators of industry and agriculture who will manage themselves economically as a free association of workers;

c) in which the national economy, organized according to a plan, will be based on the most advanced technology in industry and agriculture;

d) in which there will be no contrast between town and country, between industry and agriculture;

e) in which the products will be distributed according to the principle of the old French communists: “From each according to his ability, to each according to his needs”;

f) in which science and art will enjoy such favorable conditions that they will flourish to their fullest;

g) in which the individual, freed from the worry of earning a living and from the necessity of currying favor with the “great ones of this world,” will be truly free;

13.

Without Stalinism-Hoxhaism, without the leading role of the Comintern (SH) and its mass organizations, the class question of education cannot be solved globally.

What does it mean to educate young people in the spirit of Stalinism-Hoxhaism?

Firstly, it means strengthening their awareness that the victory of world socialism and world communism is possible and necessary.

Second, it means strengthening their conviction that the dictatorship of the world proletariat, the proletarian world state, is the result of the victory of the proletarian, socialist world revolution.

Third, it means educating the youth in the spirit of trust in the leadership of the Communist International (Stalinists-Hoxhaists).

Today, the Communist International (Stalinists-Hoxhaists) is the best communist school in the world!

It is the fundamental leading force for the liberation of education and training from its world-imperialist shackles.

The politically unified, centralized direction and systematic planning and organization of revolutionary education and training on a world scale is impossible without the leadership of the vanguard of the world proletariat, without the Comintern (SH). In his work “On the Foundations of Leninism,” Stalin answers the question why.

"First, because the party is the rallying point of the best elements of the working class, which are in direct contact with the non-party organizations of the proletariat and very often at their head;

second, because the party, as the rallying point of the best elements of the working class, is the best school for training leaders of the working class capable of directing all forms of organization of their class;

thirdly, because the party, as the best school for leaders of the working class, thanks to its experience and authority, is the only organization capable of centralizing the leadership of the proletariat's struggle and thus transforming all non-party organizations of the working class, whatever their nature, into auxiliary organs and transmissions linking them to the class." ["best school" - Emphasis added - W. E.)

The Comintern (SH) is the party of the socialist world revolution—but youth is the purest flame of the socialist world revolution!

The Comintern (SH) is the party of the future—but the future belongs to youth!

The Comintern (SH) is the party of innovators—but youth is always happy to follow innovators!

The Comintern (SH) is the party of the self-sacrificing struggle against decay – but it is always the youth who are the first to be ready for self-sacrificing struggle!

Stalin wrote in “Questions of Leninism”:

“There is one branch of knowledge whose mastery must be compulsory for Bolsheviks in all branches of knowledge—that is the Marxist-Leninist science of society, of the institutions of society, of the laws of development of the proletarian revolution, of the laws of development of socialist construction, of the victory of communism.”

This applies in particular to the world Bolsheviks and to their knowledge of the further development of Marxist-Leninist science on a global scale, i.e., to the Stalinist-Hoxhaist science of the socialist world society, of the laws governing the development of the proletarian world revolution, of the laws governing the development of world socialism, and of the victory of world communism.

Our educational work is based on the teachings of the five classics of Marxism-Leninism, the teachings of Marx, Engels, Lenin, Stalin, and Enver Hoxha. These teachings are the comprehensive scientific basis of the entire policy of the proletarian world state, the entire policy of the Comintern (SH). They are also the basis of the educational policy of the proletarian world government. Furthermore, Marxist-Leninist-Stalinist-Hoxhaist teachings are the basis for the further development of Stalinism-Hoxhaism in the global education sector. The question of how to prepare people for the era of world communism and what conditions must be created in education policy must be answered scientifically.

Stalinism-Hoxhaism teaches that the world revolution of the Comintern (SH) is doomed to failure if it is not closely and organically linked to the cultural revolution on a global scale, bearing in mind that the socialist world economy forms the basis of the construction of a global socialist culture.

14.

The significance of the Communist Youth International (Stalinists-Hoxhaists) within the framework of the Comintern's world education program (SH).

As far as the tasks of youth organizations are concerned, we take Lenin's writing of October 2, 1920, as our basic standard work.

Tasks of the Youth Leagues

October 2, 1920

Kommunismus, Journal of the Communist International

1920

“Internationalism is the fundamental idea that permeates the activities of the Communist Youth League. The Communist Youth League can only fulfill its tasks if it is guided in all its work by the directives issued by the Communist International and the Communist Party of Russia” (Stalin, 1925, On the Tasks of the Communist Youth League)

The Young Communist International (Stalinist-Hoxhaists) is the world organization of working-class and peasant youth. It is not a party organization, but it is aligned with the Comintern (SH). Its task is to help the Comintern (SH) educate the younger generation in the spirit of Stalinism-Hoxhaism. It provides the young reserve for all other mass organizations of the world proletariat. The youth association occupies an important position in the struggle against the dictatorship of the world bourgeoisie and in the struggle for the dictatorship of the world proletariat. The Young Communist International fulfills this position as an instrument, as an auxiliary tool of the influence of the Communist International on the entirety of world youth.

The class politics of the YCI (SH) are determined both by the firmness of its members' principles and by their social composition, and these two aspects are not in contradiction with each other.

As far as world revolutionary work among peasant youth is concerned, it is clear that the YCI (SH) must both consolidate and expand its worldwide influence in the countryside.

It must be emphasized that the YCI (SH) is not only a youth organization of the workers, but also of the peasants, in contrast to the Comintern (SH), which is a party of the world proletariat.

"Without the peasants, without the masses of peasant youth, it [the communist youth organization—note by W. E.] will cease to be a workers' and peasants' organization. However, it is necessary to arrange things in such a way that the proletarian element retains the leading role. (Stalin: “Speech

on the contradictions in the Communist Youth League," April 3, 1924)

Programme of the YCI

1928

Here is the chapter:

THE EDUCATIONAL WORK OF THE COMMUNIST YOUTH LEAGUE

"Without revolutionary theory, there can be no revolutionary movement."

The Communist Youth League takes this statement by Lenin as the guiding principle for its work. Based on the living connection between practice and theory and within the framework of its overall work to educate the working youth for communism, the Communist Youth League carries out special educational and enlightenment work. The primary aim of this work is to teach the working youth the theory of communism.

Although this educational and enlightenment work is treated as a special branch of work, it is not separate from the rest of the association's struggle. On the contrary, the struggle itself is one of the most important means of education and enlightenment, and the educational and enlightenment work of the Communist Youth League is one of its most important weapons in the struggle. Theoretical work gives the struggle its correct line.

The special educational and enlightenment work is intended to convey to the working youth the experiences of practical struggle, supplemented by theory, and to develop from the ranks of the young proletariat enlightened and persistent class fighters against capital and for the proletarian revolution and builders of the new society.

It is therefore both agitation and propaganda; agitation in the sense of spreading specific slogans among the masses, and propaganda in the sense of providing young workers with in-depth information about the goals and principles of communism and the Communist Youth League.

First and foremost, Communist Youth League engages in general political education of its members and the broad masses of young proletarians. It spreads among them knowledge of the laws of economic and social development, an understanding of history, the forms and methods of class struggle and the labor movement, of the political and economic situation and the tasks and goals of the proletarian revolution, propaganda for socialism and communism, and education about the nature, structure, history, program, strategy, and tactics of the Communist Party. Marxism—the theory of the proletariat—is the most important weapon in the struggle against capital and the most valuable tool in building the new society. That is why the Communist Youth League strives to spread a Marxist worldview among its members and, first and foremost, to accustom them to

Marxist methods of thinking. The Communist Youth League's focus their educational work in particular on propaganda and the study of Leninism, which is Marxism in the era of imperialism and proletarian revolution. The Communist Youth League must master the fundamental problems, organizational principles, tactics, and theory of Leninism in order to fulfill the requirements of the class struggle with the full arsenal of revolutionary theory.

The Communist Youth League also sets itself the task of raising the general cultural level of working youth in the interests of the proletarian struggle. Working youth must wrest from the bourgeoisie the knowledge it needs to organize and lead its struggle against capital. The Communist Youth League deals with these questions insofar as they are related to the class struggle and by exploiting them for class struggle education.

The struggle against bourgeois society also includes the struggle against the vices it engenders (alcoholism, prostitution, etc.), which can only be eradicated with the destruction of the existing order. The Communist Youth League resolutely combats hypocritical bourgeois “morality” and exposes it as one of the means of preserving the exploitative social order. In particular, the Communist Youth League fights with all its might against the bourgeois view that women are accessories to the family hearth, a view that is deeply rooted in the existence of private property. By exposing all the hypocrisy of bourgeois “morality,” the Communist Youth League opposes it with the common struggle of all the exploited for the overthrow of capitalism and the establishment of communist society, which alone will be able to liberate women from their bondage and create new relations between people, relations that will no longer have anything in common with the views of the capitalist era, which regard women as private property.

The Communist Youth League devotes particular attention to combating the church and religion through tireless educational work. Religion is the opium of the people. Religion is one of the most important means of influencing youth in favor of the existing capitalist social order. Its harmfulness is particularly great among the working youth in the countryside and in the colonies. The Communist Youth League propagates the worldview of dialectical materialism among the working youth.

In addition to its political and cultural enlightenment and educational work, the Communist Youth League also seeks to satisfy the entertainment and recreational needs of the working youth as far as possible. However, it does not simply imitate bourgeois and social democratic forms of entertainment and recreation, but seeks new methods of genuine proletarian socializing and entertainment, which ultimately also serve to promote class consciousness and education for communism. Proletarian festive evenings, political-satirical revues, drama circles, singing circles, youth centers, camps, excursions, youth meetings, etc. are to be made available by the Communist Youth League in this spirit.

In its method, the educational and enlightenment work of the Communist Youth is based on the concrete living habits of young people and takes their psychological characteristics into account. Furthermore, in clear understanding of its nature as a communist educational organization, the Communist Youth League strives to use methods that are understandable (appropriate for young people) in all its activities, to give its work a lively character, and to create an attractive association life. In this sense, the communist exploitation of certain forms of work that are particularly attractive to young people, such as outward semi-military discipline in marches, marching bands, uniform clothing, etc., is entirely appropriate and of great value for the propaganda and advertising power of the Communist Youth League.

One of the most important means of agitation and propaganda among the masses is the special communist press and youth literature: in addition to its general newspapers and magazines, the

Communist Youth League publishes special factory newspapers through its factory cells, and within the army, communist cells distribute barracks newspapers, etc. Within the association's organization, wall newspapers are an important means of education and promotion of self-activity. A widely ramified network of various forms of communist youth press is an enormously important weapon in the struggle for the revolutionary winning over of the masses of young workers, soldiers, and working peasants.

The Communist Youth League's educational and enlightenment work is carried out in a systematically organized manner. First, the Communist Youth League carries out mass education work, which essentially consists of various forms of propaganda of communist principles among the broad masses of working youth. Furthermore, the Communist Youth League conducts systematic training among its members in the basics of political knowledge. In addition, it provides higher education for the association's cadres through a series of special measures, courses, and schools.

Program of the

Young Communist International - 1919

(Adopted at the First Congress of the YCI, November 20–26, 1919, in Berlin)

1.

The extraordinary development of capital accumulation and production has led capitalism into a new phase of its development, the phase of imperialism, which is characterized by the formation of trusts, syndicates, and cartels and by the domination of finance capital. Colonial policy, brought about by the need to sell goods and extract raw materials, and competition between national capitalist cliques, inevitably lead to imperialist wars. The war of 1914–18, the consequences of which cannot be eliminated by the forces of capitalist society, has disrupted and devastated the economic life of most capitalist states. The terrible misery of war, hunger, financial and industrial collapse, and the destruction of millions of human lives have led humanity into a dead end from which there is only one way out: the socialist world revolution. The material conditions for this are ripe: class antagonisms have become extremely sharpened. The victory of the revolution depends on the will and energy of the international proletariat. The road to socialism leads through the dictatorship of the proletariat, which is characterized by the rule of revolutionary councils. The next

task of the working class of all countries is the struggle to overthrow the political, economic, and intellectual rule of imperialism and to establish the dictatorship of the proletariat. A victorious outcome of this struggle is only possible if the proletariat resolutely turns away from the Second International, which is mired in reformism and compromises with the bourgeoisie, which seeks to save the old society and thus betrays the working class. And when the masses of workers gather under the banner of the Communist International, the leader of the revolutionary struggle of the proletariat. In the revolutionary epoch, the means of revolutionary mass struggle (demonstrations, strikes, general strikes, armed uprisings) must be used in the first instance. However, the proletariat cannot, in principle, dispense with any political means, not even parliament. Entry into parliament depends on the political situation and must be decided by the organizations in each country.

2.

If the situation of adult workers under capitalism is extremely difficult, that of young people is unbearable.
Low wages, long working hours, and barbaric treatment by employers and foremen characterize the situation of young workers. And it is even worse in the trades, where apprentices are completely at the mercy of their masters. This unrestrained exploitation of young workers hinders their mental and physical development. The bourgeois state provides the working youth with only as much education and knowledge as is necessary to exploit them as willing and useful workhorses. The bourgeoisie strives to keep young people within its circle of ideas. Schools, clerical and bourgeois youth associations, and militarization serve the purpose of alienating proletarian youth from the struggle for socialism and educating them to be devoted soldiers of imperialism. The world war has significantly worsened the situation of young people. Millions of them have been sent to the front as cannon fodder, and millions more are being driven into capitalist production. Although the state and big business exploit the forces of youth to the utmost, youth has very few political and personal rights. This situation compels working-class youth, as part of the working class, to wage a ruthless struggle against imperialism.

3.

The establishment of special proletarian youth organizations is necessitated: 1. by the position of youth in the production process and in society, which compels them to fight to defend their interests (reorganization of work, reorganization of schools), 2. by the psychological characteristics of youth (domination of the intellect by emotion, quick comprehension, receptiveness to everything new, revolutionary ideas, willingness to sacrifice and take action), 3. by the necessity of special methods for their socialist and revolutionary education (independent and autonomous organizational work, active participation in political actions, application of all methods that enable young people to acquire the skills they will urgently need later as proletarian class fighters and bearers of the revolutionary movement).

4.

The working-class youth is the most active and revolutionary section of the proletariat. The most important task of communist youth organizations at present is tireless political agitation among the broad masses of workers, the organization and carrying out of political actions, the immediate struggle for communism, participation in the overthrow of capitalist rule, and the education of young people as builders of a communist society.

5.

The communist youth organizations wage an energetic struggle against all bourgeois parties, as well as against the right-wing socialists, the open lackeys of the bourgeoisie (Scheidemann, Renner, Bissolati, Renaudel, Henderson, Compers, Troelstra, Branting, Vandervelde, etc.), and also against the "socialist" center (Kautsky, Macdonald, Robert Grimm, Bauer, etc.), who support capitalist society through their vacillating behavior. They also fight against syndicalist ideology, which opposes the political struggle to conquer the proletarian dictatorship, rejects the leadership of this struggle by a political party, and rejects proletarian centralization. They also fight against anarchist ideology, which is opposed to the proletarian state as a transition from capitalism to communism and propagates petty-bourgeois ideas in the economic sphere. They wage the same struggle against all youth organizations that are affiliated with the above-mentioned parties. In their political struggle, the youth organizations stand on the program of those parties or factions in their country that are affiliated with the Third International, or on the program of the Communist International. Organizational relations with the party are determined by two basic principles: 1. independence of the youth, 2. close contact and mutual assistance.

6.

Although communist youth organizations continue to wage an energetic struggle against bourgeois militarism in all its ideological and practical forms, they do not advocate liberal pacifist ideas. They know that in order to overthrow imperialism and protect the victorious dictatorship of the proletariat against attacks by the bourgeoisie, the working class will be forced to take up arms. Against bourgeois militarism, for the arming of the proletariat, for the Red Army—that is the slogan of the communist youth.

7.

The struggle to improve the economic situation of the proletarian youth is one of the most important tasks of youth organizations. The transformation of youth work is only possible in a communist society. In the present period of capitalist rule, a partial improvement in the situation of young people can only be achieved through revolutionary struggle and in no way through cooperation with

the employers and the bourgeois state.

8.

The elementary tasks of communist youth organizations are: Training conscious communist fighters and future builders of communist society. Communist consciousness and fighting ability are acquired not only through participation in political struggle, but also through theoretical, socialist education, which is also a sharp weapon in the struggle against bourgeois ideology. Socialist education in conjunction with active participation in political struggle are the methods of educating young proletarian fighters.

9.

The communist youth organizations also set themselves the task of providing comprehensive education for young people in the Marxist spirit and thus raising the cultural level. The working-class youth must wrest from the bourgeoisie the treasures of human knowledge that it needs to lead the proletarian liberation struggle. It must also conquer the paths to science, literature, and art. In addition to conscientious workers and red soldiers, the scholars, technicians, organizers, philosophers, poets, and artists of the new communist society must emerge from their ranks. The working youth and their organization are called upon to play a leading role in building the new proletarian culture inspired by the spirit of communism.

10.

Communist youth organizations should educate the proletarian youth to be healthy people, healthy in mind and body.
That is why communist youth organizations also cultivate the physical education of youth. This work, which today can only be a part of their overall activity, is of great importance for the working youth.

11.

Although communist youth organizations are anxious to win the broad masses of proletarian youth for their ideas, this cannot be done at the expense of the clarity of their communist program and their communist tactics. The agitation of communist youth organizations among agricultural workers and the poorest peasants is extremely important.

12.

The Communist Youth International considers the existence of special organizations of socialist intellectuals to be superfluous. The honest revolutionaries among the student youth should become members of the proletarian youth organizations, as equals among equals, as comrades among comrades. The establishment of groups of intellectual youth within the general youth organizations must be regulated according to the particular conditions of each country.

13.

In the present revolutionary epoch, the proletarian struggle can only be victorious if it is waged internationally. This also applies to the struggle of youth. That is why the proletarian youth organizations are uniting to form the Communist Youth International. The main task of the Youth International is the centralized leadership of the entire work and struggle of the communist youth organizations of the various countries. Its decisions are the highest law for all youth organizations. Its practical work consists of international agitation and the leadership of political actions. It has the task of providing uniform guidelines for the entire activity of the youth organizations, supporting them ideologically and materially, founding new associations, and bringing the proletarian youth organizations of all countries into close contact with each other.

14.

The Communist Youth International stands on the ground of the resolutions of the First Congress of the Third International and forms part of this Communist International. The Central Committee of the Communist Youth International is organizationally linked to the Third International and works with it in the closest fighting community.

- End of the Manifesto of Communist Education -

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